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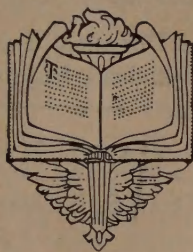
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July, 1934

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THE NINTH BIENNIAL MEETING
OF THE
CONFERENCE OF
THEOLOGICAL SEMINARIES
AND COLLEGES

IN THE
United States and Canada



COLGATE-ROCHESTER DIVINITY SCHOOL,
ROCHESTER, NEW YORK

June 12, 13, 1934

SCHOOL OF THEOLOGY
AT CLAREMONT
California

OFFICERS

President.....PRINCIPAL RICHARD DAVIDSON,
Emmanuel College, Toronto
Vice-President.....PRESIDENT H. B. SWARTZ,
Pacific School of Religion
Secretary-Treasurer.....PROFESSOR ABDEL ROSS WENTZ,
Gettysburg Theological Seminary

EXECUTIVE COMMITTEE

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The Officers of the Conference

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PRES. GEORGE W. RICHARDS	PRES. ALBERT W. BEAVEN
PRES. ROBBINS W. BARSTOW	PRES. J. ROSS STEVENSON
DEAN H. E. W. FOSBROKE	PRES. ARLO AYRES BROWN

CONTINUATION COMMITTEE

PROFESSOR WILLIAM DOUGLAS MACKENZIE, Chairman
Other Members, Pages 12-15.

COMMISSION ON STANDARDS OF ADMISSION

DEAN L. J. SHERRILL DEAN S. J. CASE PROF. W. W. HORTON

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DEAN L. A. WEIGLE	DEAN H. B. WASHBURN
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PRESIDENT R. W. BARSTOW	DEAN L. J. SHERRILL
DEAN L. A. WEIGLE	

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PROGRAM

Tuesday, June 12, 10:00 A. M.

- Devotions.....PROFESSOR T. W. GRAHAM,
Oberlin Graduate School.
- Address of Welcome.....DEAN THOMAS WEARING,
Colgate-Rochester Divinity School.
- Report of Secretary-Treasurer..PRESIDENT GEORGE W. RICHARDS,
Theological Seminary of the Reformed Church in the U. S.
- Appointment of Committees.
- President's Address....PRESIDENT WARREN J. MOULTON, Emeritus,
Bangor Theological Seminary.

Tuesday, June 12, 2:00 P. M.

- Devotions.....PRESIDENT J. A. KELSO,
Western Theological Seminary, Pittsburgh, Pa.
- Discussion of Primary Issues raised in Volume II of the Study of
Theological Education: "Status of the Protestant Ministry."
PRESIDENT ARLO A. BROWN,
Drew University.
DR. H. N. MORSE,
Presbyterian Board of National Missions and
Director, Interseminary Commission for
Training for the Rural Ministry.

Tuesday, June 12, 8:00 P. M.

- Devotions.....DEAN C. E. ASHCRAFT,
Bonebrake Theological Seminary.
- Place of the Christian Tradition in Theological Education,
PRESIDENT F. C. GRANT,
Seabury-Western Theological Seminary.
DEAN D. L. RITCHIE,
United Theological College, Montreal.

Wednesday, June 13, 9:30 A. M.

- Devotions.....PRESIDENT H. F. SWARTZ,
Pacific School of Religion.
- The Teaching of Church History.....DEAN SHIRLEY CASE,
Chicago University Divinity School.
- Discussion of the Primary Issues raised in Volume III of the
Study of Theological Education: "Institutions that Train
Ministers".....DEAN L. J. SHERRILL,
Presbyterian Theological Seminary, Louisville, Kentucky.

Wednesday, June 13, 2:00 P. M.

- Devotions.....PROFESSOR C. L. PYATT,
College of the Bible, Lexington, Ky.
- Clinical Training of Theological Students,
DR. HELEN FLANDERS DUNBAR,
Director, Council for the Clinical Training of
Theological Students, Inc.
- PRESIDENT E. C. HERRICK,
Andover-Newton Theological Seminary.
- Field Work of Theological Students—PROFESSOR A. W. LINFIELD,
Boston University School of Theology.
- PRESIDENT A. W. PALMER,
Chicago Theological Seminary.

Wednesday, June 13, 7:00 P. M.

- Devotions.....PRINCIPAL RICHARD DAVIDSON,
Emmanuel College, Toronto.
- The Spiritual Life of the Seminary and Training for Leadership
in Worship.....PROFESSOR LUTHER REED,
Lutheran Theological Seminary, Mt. Airy, Pa.
- REV. PHILIP S. WATTERS,
Secretary, Commission on Worship, Federal Council
of Churches.

CONFERENCE MEMBERSHIP

Anderson Bible School and Seminary, Anderson, Ind.
Andover-Newton Theological Institution, Newton Centre, Mass.
Auburn Theological Seminary, Auburn, N. Y.
Bangor Theological Seminary, Bangor, Me.
Berkeley Divinity School, New Haven, Conn.
Bethany Biblical Seminary, Chicago, Ill.
Biblical Seminary in New York, New York City.
Bonebrake Theological Seminary, Dayton, Ohio.
Boston University School of Theology, Boston, Mass.
Central Theological Seminary, Dayton, Ohio.
Chicago Theological Seminary, Chicago, Ill.
Colgate-Rochester Divinity School, Rochester, N. Y.
Crane Theological School, Tufts College, Mass.
Crozer Theological Seminary, Chester, Pa.
Diocesan Theological College, Montreal, Can.
Divinity School of the Protestant Episcopal Church, Philadelphia, Pa.
Drew Theological Seminary, Madison, N. J.
Duke University School of Religion, Durham, N. C.
Eden Theological Seminary, Webster Groves, Mo.
Emmanuel College, Toronto, Can.
Emory University, Emory University, Ga.
Episcopal Theological School, Cambridge, Mass.
Gammon Theological Seminary, Atlanta, Ga.
Garrett Biblical Institute, Evanston, Ill.
General Theological Seminary, New York City.
Hamma Divinity School, Springfield, Ohio.
Hartford Seminary Foundation, Hartford, Conn.
Harvard Theological School, Cambridge, Mass.
Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
Lutheran Theological Seminary, Gettysburg, Pa.
Lutheran Theological Seminary, Maywood, Ill.
McMaster University, Hamilton, Can.
Meadville Theological School, Chicago, Ill.
Mission House, Plymouth, Wis.
Moravian College and Theological Seminary, Bethlehem, Pa.

New Church Theological Seminary, Boston, Mass.
Oberlin Graduate School of Theology, Oberlin, Ohio.
Pacific School of Religion, Berkeley, Calif.
Pacific Unitarian School for the Ministry, Berkeley, Calif.
Pine Hill Divinity Hall, Halifax, N. S.
Presbyterian College, Montreal, Can.
Presbyterian Theological Seminary, Louisville, Ky.
Presbyterian Theological Seminary, Chicago, Ill.
Presbyterian Theological Seminary, Omaha, Neb.
Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
Seabury-Western Theological Seminary, Evanston, Ill.
Southern Baptist Theological Seminary, Louisville, Ky.
Temple University School of Theology, Philadelphia, Pa.
The College of the Bible, Lexington, Ky.
Theological Seminary, Princeton, N. J.
Theological Seminary, New Brunswick, N. J.
Theological Seminary, Lancaster, Pa.
Trinity College, Montreal, Can.
Trinity College, Toronto, Can.
United Christian Missionary Society, Indianapolis, Ind.
Union Theological College, Vancouver, B. C.
Union Theological Seminary, New York City.
Union Theological Seminary, Richmond, Va.
United Theological College, Montreal, Can.
University of Chicago, Divinity School, Chicago, Ill.
Vanderbilt University, School of Religion, Nashville, Tenn.
Western Theological Seminary, Holland, Mich.
Western Theological Seminary, Pittsburgh, Pa.
Westminster Theological Seminary, Westminster, Md.
Yale Divinity School, New Haven, Conn.

REGISTRATIONS

At the Ninth Conference of Theological Seminaries and Colleges,

Rochester, N. Y., June 12, 13, 1934.

Andover-Newton Theological Seminary.

A. P. Guiles.

E. C. Herrick.

Auburn Theological Seminary.

J. C. Bennett.

W. S. Davison.

R. H. Nichols.

Bangor Theological Seminary.

Warren J. Moulton.

Bonebrake Theological Seminary.

C. E. Ashcraft.

Boston University School of Theology.

A. W. Linfield.

Chicago Theological Seminary.

A. W. Palmer.

Colgate-Rochester Divinity School.

J. B. Anderson.

E. B. Cross.

F. O. Erb.

G. B. Ewell.

G. H. Lehman.

C. H. Moehlman.

E. W. Parsons.

H. C. Robins.

T. L. Trost.

J. F. Vichert.

T. W. Wearing.

College of the Bible, Lexington.

C. L. Pyatt.

Crozer Theological Seminary.

J. H. Franklin.

I. G. Matthews.

R. Neisser.

A. S. Woodburne.

Drew Theological Seminary.

A. A. Brown.

Eden Theological Seminary.

S. D. Press.

Emmanuel College, Toronto.

K. H. Cousland.

R. Davidson.

F. W. Langford.

G. A. Macmullen.

General Theological Seminary.

D. A. McGregor.

Hartford Seminary Foundation.

R. W. Barstow.

E. C. Lane.

Harvard Theological Seminary.

W. L. Sperry.

Karen Theological Seminary, Insein, Burma.

H. J. Marshall.

Lutheran Theological Seminary, Gettysburg, Pa.

John Aberly.

H. D. Hoover.

R. T. Stamm.

A. R. Wentz.

Lutheran Theological Seminary, Maywood, Ill.

L. F. Gruber.

Lutheran Theological Seminary, Philadelphia.

E. E. Fischer.

L. D. Reed

Moravian College and Theological Seminary.

W. V. Moses.

- Oberlin Graduate School of Theology.
T. W. Graham.
- Presbyterian Theological Seminary, Louisville, Ky.
Lewis J. Sherrill.
- Presbyterian Theological Seminary, Omaha, Neb.
L. C. Denise.
- Presbyterian Theological Seminary, Pittsburgh, Pa.
James A. Kelso.
- Pacific School of Religion.
Herman F. Swartz.
- Seabury-Western Theological Seminary.
F. C. Grant.
- Temple University School of Theology.
G. F. Zimmerman.
- Theological Seminary of the Reformed Church, Lancaster, Pa.
G. W. Richards.
- Tufts College.
A. S. Cole.
- Union Theological Seminary, New York.
William Adams Brown.
- Union Theological Seminary, Richmond, Va.
D. W. Richardson.
- United Theological College, Montreal.
D. L. Ritchie.
- University of Chicago Divinity School.
S. J. Case.
- Westminster Theological Seminary.
F. G. Holloway.
- Yale Divinity School.
L. A. Weigle.

RESIGNATION OF THE SECRETARY-TREASURER

I have served as Secretary-Treasurer since the organization of the Conference in 1918. For the first biennium the work of the Secretary was divided between Henry Wilder Foote and myself.

I wish to express my deep appreciation of the confidence shown me by the officers and members of the Conference for these sixteen years. It was a rare privilege to meet and associate with presidents and professors of theological seminaries and colleges in the United States and Canada. I have formed friendships which have enriched my life; I shall bear precious memories with me to the end.

I now submit with deep regret my resignation as Secretary-Treasurer, and shall do all in my power to aid my successor until he becomes acquainted with the duties of his office.

Respectfully submitted,

GEORGE W. RICHARDS.

The resignation was accepted and a special committee was appointed to prepare a minute concerning the services of Dr. Richards. The committee reported as follows:

In accepting the resignation of Dr. George Richards as Secretary and Treasurer of the Conference of Theological Seminaries, his colleagues desire to put on record their sense of the great service which he has rendered the Conference during his sixteen years of office, their appreciation of the wisdom, fidelity and success with which he has conducted the affairs, and their personal esteem and affection for him as a colleague and as a man. Dr. Richards has been associated with the Conference from its inception. On him, more than on any other single person, has rested the responsibility for the conduct of its affairs. As Treasurer he has managed all finances so well that we have passed through the depression with a substantial balance to our credit. As Secretary he has become personally known to many if not to all of our members. He resigns the office, not because of failing strength or waning interest, but to assume new and larger responsibilities. But we rejoice to know that—though no longer in office still in his

personal capacity we shall have his continued interest, counsel and friendship.

To him, and to Mrs. Richards, who has so generously shared with us his time, we extend our hearty and affectionate greeting and godspeed.

Respectfully submitted,

WM. ADAMS BROWN,

L. A. WEIGLE,

WARREN G. MOULTON.

The report was adopted by rising vote of the Conference.

REPORT OF COMMITTEE ON NOMINATION OF OFFICERS

President.....	Principal Richard Davidson, Emmanuel College, Toronto.
Vice-President.....	President H. B. Swartz, Pacific School of Religion.
Secretary-Treasurer.....	Professor A. R. Wentz, Lutheran Theological Seminary, Gettysburg, Pa.

Respectfully submitted,

JAMES A. KELSO,

Chairman.

The Report was adopted and Professor William Adams Brown was requested to cast the ballot for the persons named.

REPORT OF THE TREASURER

June 1, 1932, to June 1, 1934.

Receipts:

Balance on hand June 1, 1932.....	\$995.44
Less amount in Lancaster Trust.....	311.76
	\$683.68
Annual dues for 1932, additional.....	20.00
Annual dues for 1933.....	450.00
Annual dues for 1934.....	480.00
Cash from Lancaster Trust acct.....	70.93
Dividend on Fulton Bank stock.....	1.14
	\$1,705.75

Expenses:

Expenses of Secretary and Executive Committee meetings.....	\$156.20
Printing of Bulletins, annual notices, programs, etc.....	116.42
Subscriptions to Christian Education, two years	117.00
Professor Brown, expenses on Vol. I Theological Education.....	100.00
Institute of Social and Religious Research for fifty copies of American Theological Education	500.00
Bank and exchange charges.....	6.85
Postage and supplies.....	39.90
	\$1,036.37

Balance on hand June 1, 1934.....\$ 669.38

In addition there stands to the credit of the Treasurer: In the Lancaster Trust Company (closed), \$180.83; one share of Fulton National Bank, Lancaster, Pa. (at cost of \$60.00).

Respectfully submitted,

GEORGE W. RICHARDS,
Treasurer.

The Report was adopted and ordered filed.

REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

1. We make the following nominations:

EXECUTIVE COMMITTEE

Ex-officio, the President of the Conference, Prof. Richard Davison; the Vice-President, Pres. H. B. Swartz, and the Secretary-Treasurer, Prof. A. R. Wentz; and as Chairman, Dean Luther A. Weigle; additional members, Professor William Adams Brown, President George W. Richards, President Robbins W. Barstow, Dean H. E. W. Fosbroke, Dean Willard R. Sperry, President Albert W. Beaven, President J. Ross Stevenson, President Arlo Ayres Brown.

CONTINUATION COMMITTEE

Professor William Douglas MacKenzie, Chairman.
Hartford Seminary Foundation, Hartford, Conn.

President John Aberly.
Lutheran Theological Seminary, Gettysburg, Pa.

President Albert W. Beaven.
Colgate-Rochester Divinity School, Rochester, N. Y.

Professor Linn Harold Hough.
Drew University, Madison, N. J.

Professor William Adams Brown.
Union Theological Seminary, New York, N. Y.

President Horace Greeley Smith.
Garrett Biblical Institute, Evanston, Ill.

President H. F. Swartz.
Pacific School of Religion, Berkeley, Calif.

President James M. Franklin.
Crozer Theological Seminary, Chester, Pa.

Dean H. E. W. Fosbroke.
General Theological Seminary, New York, N. Y.

- Principal Richard Davidson.
Emmanuel College, Toronto, Canada.
- President L. Franklin Gruber.
Lutheran Theological Seminary, Maywood, Ill.
- President Everett C. Herrick.
Andover-Newton Theological Institution, Newton Centre,
Massachusetts.
- President Charles M. Jacobs.
Lutheran Theological Seminary, Mt. Airy, Pa.
- President James M. Kelso.
Pittsburgh Theological Seminary, Pittsburgh, Pa.
- Dean Albert C. Knudson.
Boston University School of Theology, Boston, Mass.
- President Benjamin R. Lacy, Jr.
Union Theological Seminary, Richmond, Va.
- Dean William P. Ladd.
Berkeley Divinity School, New Haven, Conn.
- Principal F. S. MacKenzie.
Presbyterian College, Montreal, Canada.
- Dean Shirley Jackson Case.
Divinity School of the University of Chicago, Chicago, Ill.
- Dean Clarence R. Skinner.
Crane Theological School, Tufts College, Medford, Mass.
- President Albert W. Palmer.
Chicago Theological Seminary, Chicago, Ill.
- President Harry Lathrop Reed.
Auburn Theological Seminary, Auburn, N. Y.
- President George W. Richards.
Theological Seminary of the Reformed Church in the United
States, Lancaster, Pa.
- Dean D. L. Ritchie.
United Theological College, Montreal, Canada.
- President John R. Sampey.
Southern Baptist Theological Seminary, Louisville, Ky.

President W. N. Schwarze.

Moravian College and Theological Seminary, Bethlehem, Pa.

Dean L. J. Sherrill.

Louisville Presbyterian Seminary, Louisville, Ky.

Dean Willard L. Sperry.

Harvard Theological School, Cambridge, Mass.

President J. Ross Stevenson.

Princeton Theological Seminary, Princeton, N. J.

President John Timothy Stone.

Presbyterian Theological Seminary, Chicago, Ill.

President Henry B. Washburn.

Episcopal Theological School, Cambridge, Mass.

Dean Luther A. Weigle.

Yale Divinity School, New Haven, Conn.

President Wilbert W. White.

Biblical Seminary in New York, New York.

President W. H. S. Demarest.

New Brunswick Theological Seminary, New Brunswick, N. J.

Certain communications have been referred to this Committee.

We recommend the following :

2. A communication was received from Professor William Adams Brown transmitting an invitation from the Washington Cathedral to this Conference to hold certain meetings in Washington during the Christmas vacation. We recommend that this be referred to the Executive Committee, with power to complete any arrangements that may seem practical.
3. A communication was received from the International Missionary Council relating to the desirability of securing a greater degree of cooperation at the home base in meeting the problems of theological education in other lands. We recommend that this Conference assure the Council of our genuine interest in theological education in all lands; that we express our conviction that the educational problems of any particular land must be met primarily from within that land; that we express our readiness to share in any possible and desired way in the meeting of these problems; and that we call attention to significant cooperative undertakings already carried out, such as the Deputation of the American Church History Society under the chairmanship of Dean Case; the Lindsay Commission for the study of Christian education in India, in which Professor Brown was a member; and the approaching study of theological education in China, under the leadership of Dean Weigle.
4. We recommend that this Conference express to Dr. H. N. Morse our appreciation of his address dealing with primary issues raised in Volume II of *The Education of American Ministers*; and that we request Dr. Morse to incorporate the material of this address in a paper for the next issue of the Bulletin.
5. During the progress of the Study of Theological Education and during each conference it has become increasingly clear that many of the major issues raised for theological education cannot be met quickly, but call for prolonged and cooperative procedure. Communications received during this conference from the Board of Education of the Northern Baptist Convention, and the Pacific School of Religion, directly request action in regard to standards of admission to theological insti-

tutions, and standards of accrediting of theological institutions, two matters especially in which the Study has indicated the urgent need of concerted action. At the same time we recognize that theological education presents a group of problems which are not encountered by other educational institutions, and which require carefully planned action for their solution.

We, therefore, recommend :

A. That a commission on Standards of Admission be appointed by the Executive Committee at this Conference, to report at the next meeting of the Conference, recommending standards of admission. This commission may include in its consideration such matters as the following: (1) college preparation, giving attention to the issue between the liberal arts program and the pre-professional curriculum, and (2) means by which an institution may satisfy itself regarding an applicant's intelligence, aptitudes, and personality.

B. That a commission on Accrediting Institutions of Theological Education be appointed by the Executive Committee at this Conference, to report at the next meeting of the Conference. We suggest that this Commission study and report upon the desirability of establishing some plan for the accrediting of theological seminaries. We further request that if the Commission reports recommending a plan for accrediting theological institutions, then the Commission should include in its report definite recommendations as to (1) classes of institution (*cf.* Vol. III, p. 15); (2) the type of ratings of institutions which might be used; (3) the standards or criteria by which it would be proposed to rate institutions; and (4) proposals for putting a plan of accrediting into effect, upon such bases.

C. That a Commission on Cooperation be appointed by the Executive Committee at this Conference to report at the next meeting of the Conference; that this Commission consider the issues raised in the last chapter of Vol. I of the report, including such matters as the following: (1) cooperation between seminaries and colleges in such matters as recruiting for the ministry and for the seminaries, and pre-seminary curriculum; (2) cooperation between groups of seminaries, reporting such projects now under way as it may be possible to discover, and suggesting other types of effort which may seem called for; (3) cooperation between

seminaries and church or interdenominational Boards in any respects, but especially such as involve standards of admission, and curriculum problems such as those having to do with the preparation of persons for missionary service at home and abroad; and (4) possible developments in the organization of this Conference with a view to greater effectiveness in cooperation.

D. That in view of the complexity of the problems assigned to these Commissions, the Executive Committee be authorized to seek a gift of funds for the more effective prosecution of their work, and to employ such competent personnel as the receipt of funds may justify.

6. Your Committee recommends that the members of the Conference of Theological Seminaries and Colleges in the United States and Canada express their hearty appreciation of the cordial and delightful hospitality accorded them by the President and Faculty of the Colgate-Rochester Divinity School at Rochester, New York. The beautiful campus, the solicitous care and the royal entertainment of the Conference will make this meeting a pleasant memory for all the delegates.

7. Your Committee recommends that we again recognize the valuable service rendered the cause of theological education by Dr. Mark A. May in collecting and arranging the data which is published. We also take cognizance of the indispensable aid given by Dr. William Adams Brown as theological consultant and author of volume one. We express to these men our hearty thanks for the accomplishment of this splendid task. In connection with this valuable contribution to theological education we are not unmindful of the generous and benevolent interest of Mr. John D. Rockefeller, Jr., who made available the fund necessary to carry on the splendid work of the Institute of Social and Religious Research which has made this and like studies possible.

8. We recommend that the Conference accept the invitation of Crozer Theological Seminary at Chester, Pa., to hold its next biennial meeting at that Seminary.

Respectfully submitted,

L. J. SHERRILL,
D. L. RITCHIE,
A. S. COLE,
W. L. SPERRY,
L. A. WEIGLE,

R. W. BARSTOW,
S. J. CASE,
C. E. ASHCRAFT,
W. J. MOULTON,
A. R. WENTZ.

The report and its recommendations were adopted seriatim, the President of the Conference casting the ballot for the Executive Committee and the Continuation Committee as nominated.

REPORT OF EXECUTIVE COMMITTEE

1. Pursuant to the action of the Conference on Item 5 of the report of the Committee on Business and Findings, we report commissions appointed as follows:

Commission on Standards of Admission

Dean L. J. Sherrill Dean S. J. Case Prof. Walter W. Horton.

Commission on Accrediting Institutions

Dean L. A. Weigle
President A. A. Brown
Prof. A. R. Wentz

Commission on Cooperation

Prof. W. A. Brown	President A. W. Beaven
President R. W. Barstow	Dean L. J. Sherrill
Dean L. A. Weigle	

2. Under authority of Article IV of the Constitution the Committee recommends that Seminaries and Theological Colleges outside of the United States and Canada be eligible to corresponding membership in this Conference with a fee of two dollars per annum.

3. With reference to the invitation of the Washington Cathedral (see Item 2 of Report of Committee on Business and Findings) we recommend that the Conference of Theological Seminaries gratefully acknowledge Bishop P. M. Rhinelander's offer to act as host of a group of theological professors to be selected by the Conference to meet at the College of Preachers at some convenient date, preferably during the Christmas holidays of 1934, for the consideration of some theme of importance for theological education to be selected by the Conference.

We further recommend that the Conference accept Bishop Rhinelander's invitation, provided that a time mutually convenient can be found. We suggest December 28-31 as such a

time and nominate Professor William Adams Brown, Professor D. A. McGregor, and Dean Luther A. Weigle as a Committee to make the necessary arrangements.

We suggest that the topic of the Conference be "The Ways in which the Seminaries Can Most Effectively Cooperate with the College and the Church for the Improvement of Our Present Methods of Ministerial Education," and we refer to the Committee named above the preparation of the program and the choice of personnel, with the suggestion that the group chosen include the members of the Executive Committee of the Conference of Theological Seminaries, of the three Commissions appointed at the 1934 meeting, and any other persons whose assistance may be desired for the purposes of the discussion.

Respectfully submitted,

L. A. WEIGLE, Chairman,
A. R. WENTZ, Secretary,
W. J. MOULTON,
RICHARD DAVIDSON,
WILLIAM ADAMS BROWN,
R. W. BARSTOW,
W. L. SPERRY,
A. A. BROWN.

The report and its recommendations were adopted.

The President's Address

REGARDING THE REPORT ON MINISTERIAL
EDUCATION IN AMERICA

PRESIDENT EMERITUS WARREN J. MOULTON

This ninth session of the Conference of Theological Seminaries and Colleges in the United States and Canada is bound to be a gathering of unusual significance because of the fact that we are meeting with the final four-volume, printed, report before us, that has been prepared by the Staff appointed to investigate Ministerial Education in America.

This work has been carried on under our auspices, and has been made possible by the exceedingly efficient and most generous co-operation of the Institute of Social and Religious Research. To the officers and representatives of the Institute, and to Mr. John D. Rockefeller, Jr., in particular, we are under very great obligation for continued interest and for financial aid, without which we should not have been in a position to carry out our plans in such a satisfactory manner. Many of you doubtless are mindful of the fact that ten years have passed since our meeting at Evanston, Ill., when we appointed a committee on Coöperative Research, with instructions to suggest a subject, or subjects, which might profitably engage the attention of this Conference for the immediate future. This widely representative committee proceeded to deliberate, and recommended to the Conference Continuation Committee that a study of Protestant ministerial education should be undertaken, if an adequate number of seminaries were sufficiently interested to give their coöperation. This recommendation was approved by the Continuation Committee at a meeting held on the closing day of the year 1925. Thereupon a sub-Committee of five was named to draft a plan and to secure, if possible, the coöperation and financial support of the Institute of Social and Religious Research. It may be added that interest in the proposed investigation had been quickened by the publication in 1924 of Dr. Robert L. Kelly's volume on Theological Education in America. The

actual task of investigation was begun on June 1, 1929, and it continued, so far as the staff workers were concerned, for a period of three years.

The institutions included in the study were chosen from the point of view of geographical location, of denominational affiliation, of educational standards, and of academic institutional affiliation. We are told that the sample seminaries that were actually used depended in some degree upon the possibility of obtaining adequate data and likewise, in part, upon their membership in this Conference. As you have noted, an extended study has been made of 176 institutions and a more intensive examination of 66, while at various points attention has been focussed upon a still smaller group.

In order to insure a clear understanding of the relation of this Conference to the study in question, we accepted two years ago, at our meeting in Gettysburg, the following statement formulated by Dr. Brown and President Shailer Mathews namely, "This is not a report of the Conference of Theological Seminaries, but of a staff appointed by the Institute of Social and Religious Research, and approved by the Committee of this Conference."

As the result of all these labors it has come about that to us it may well be said, "Others have labored, and ye have entered into their labor." The many investigators have assembled an amazing store of material from divers sources, and have placed it before us in convenient form. At the same time, Dr. William Adams Brown has given us the fruit of his untiring labor in a most helpful summary and interpretation.

But we enter further into the labor of these workers in the sense that it is now incumbent upon us to carry forward the unfinished task, and to see that this material is utilized for the purpose for which it was intended. It is with the following statement as to the fundamental purpose of the whole undertaking that Dr. Mark A. May opens his first volume which is the second of the completed study. "To lay a foundation for the improvement of Theological Education in the United States and Canada." This was the motive in the minds of those who originally proposed the undertaking, and it is the one that has been constantly present with those having to do with the direction of the enterprise. What is here set forth is likewise in harmony with our Constitution that makes it one of the objectives of the Conference—"To advance

the highest ideals of education and training for the Christian ministry."

If there has been at any time previously a question as to the real need for a Conference of Theological Educational Institutions, it can exist no longer. Assuredly, the recent report of our investigators, which was antedated, as has already been said, by Dr. Kelly's study and likewise by the United States census of Religious Bodies of 1926, by the every community surveys that have been carried on in New Hampshire, Maine, and elsewhere, and by other similar investigations, brings to us an inescapable challenge. The wonder is that no concerted effort has been forthcoming previously; that we have not realized to the point of taking action, that we are confronted with a tremendous responsibility which we can only hope to meet by *united* effort.

There had been various attempts in denominational groups to secure concerted action regarding ministerial education before President Lowell called the post-war conference at Harvard in 1918. Some of these movements may have been successful to a degree, but this can hardly be affirmed in every instance. For, as I attended the seminary groups that used to gather from year to year at the Congregational National Council, I gained the impression not infrequently that most of those in attendance came as observers rather than as participants. It will be a great gain if such an attitude may be entirely out of the question hereafter, and surely it should be, if we take to heart the facts embodied in the recent reports. For we are now confronted with a situation that must be our common concern. It was a great service of the Harvard Conference to bring the theological seminaries and colleges together in an unprecedented local gathering. It is a greater thing to have now the printed challenge that is the outcome of that meeting. We united in sponsoring this most important study of ministerial training. And now we find that we have a common task; and that our only possible hope of dealing with the present emergency adequately is through continued coöperation.

The first point that I would stress is that an emergent situation does actually exist in the field of theological education. With this contention we must be in agreement. How can it be otherwise when in 1926 at least two-fifths, and probably one-half of the white Protestant ministers in the United States were graduates of neither college nor seminary, and when not a few of them had not

even finished high school. How can it be otherwise when certainly not more than one-third, and probably not more than one-fourth of our Protestant ministry are graduates of both college and seminary. (Of the Negro churches I would not speak, save to say that Luther C. Fry in his book entitled *The United States Looks at the Churches*, tells us that in three large negro bodies, 85.2 per cent. of the ministers are graduates of neither college nor seminary, and only 7.4 per cent. are graduates of both.) When such a small proportion of white Protestant ministers have what we regard a standard education, including both a college and a seminary course, can there be any doubt as to the emergency? Especially is this the case when these white ministers, whose training we regard as deficient, are serving approximately 50 per cent. of the white Protestant churches, and from 25 to 30 per cent. of the white Protestant church members.

This was the situation in 1926. Has it changed? Is it continuing to change for the better? Our investigators reply that it is not. They tell us that the gross number of seminary graduates entering the pastorate since 1870 has increased steadily, but that the increase has not kept pace with the increase in population, with the increase in the number of churches, nor with the needs of the church for replacement and expansion. This means that more and more untrained men are coming to places of church leadership, and this is happening at a time when the educational level of the general population is advancing at a remarkable rate. Without doubt you noted the chart in Volume II, showing how the proportion of New England Congregational ministers who were college graduates continued to rise from 1665 until it was practically 100 per cent. in 1715. And, then, you saw the head-long, downward, plunge of the curve, showing the steady and rapid decline since that date. It would appear that the dread of leaving an illiterate ministry disappeared long ago, although the inscription that records it still stands over one of Harvard's gate-ways: "After God had carried vs safe to New England & wee had bvllded ovr hovses provided necessaries for ovr livelihood, reard convenient places for Gods worship and settled the civill government, one of the next things wee longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the chvrches when ovr present ministers shall lie in the dvst."

When we think that the main motive for providing our early educational institutions was to insure a well-trained ministry, and then recall the extent to which religion seems no longer to be at home in college halls, how can we fail to be filled with misgiving? In one of the volumes under consideration we read that while the number of men graduating from college has multiplied more than eight-fold in the last sixty years, the number of college graduates who have entered the ministry has barely maintained itself. This means that, in relation to needs, there has been a decline of from 40 to 70 per cent. It is stated further that whereas the combined output of men from colleges and seminaries 60 years ago probably sufficed for about 30 per cent. of the requirements for new ministers, in 1926 it met only 18 per cent. of such needs. In making these general statements we are not overlooking the fact that we have in our midst at least three denominations with more than 80 per cent. of their ministers holding both college and seminary degrees.

All honor to the Evangelical Lutheran, the United Lutheran, and Reformed churches for this splendid record. The Evangelical Lutheran, the Presbyterian bodies, and the Protestant Episcopal Church should also receive honorable mention for their standing in the same respect. However, at the bottom of the same chart that sets forth these records there are four denominations with less than 10 per cent. of their ministers who are thus qualified.

But of such facts and figures there may well be an end at this point. It may be that we fail to appreciate their full significance at times because the statements are so extreme. They do not come sufficiently near home to disturb our denominational equanimity. They are thought of as describing something entirely apart from our immediate concern, but has not our present investigation demonstrated with compelling force that this is not the case? Has it not shown that a desperate situation exists where only united and whole-hearted action will avail to work the reforms that must come?

How can it be otherwise in these days when the increasing comity between denominations is opening an easy way for the interchange of ministers? Instances are known where men, who have failed of approval for ordination in their own denomination, have sought and obtained it where requirements were less exacting, and thereby have discovered a way to attain their purpose by a trans-

fer in denominational affiliation. Congregational records show that in 1929 ninety-six ministers were ordained, and that during the same year 188 names were added to the roll of ministers in full standing. From which we may conclude that 92 recruits were brought in from other denominations and given standing as Congregational pastors by the action of local churches, or by local associations of churches.

In spite of the many issues that still divide Protestantism, it is obvious as never before that we are bound together by ties so intimate that it is time to say if one denomination suffers, all the other bodies of Protestant Christendom, yea of all Christendom itself, suffer together with it, and when one denomination advances a step toward higher ideals of Christian life, of preparedness and service, all the others are blessed in corresponding measure and rejoice.

If, then, we are agreed that we have in common some very real and very perplexing problems in ministerial recruiting and training, our next duty would seem to be to find a plan for common action. Our task really begins where the work of our investigators left off. They have given the diagnosis and now we must agree upon the prescription. Otherwise, all the labor and expense of investigation may go for naught, or at least prove of little value.

Accordingly it is good to feel that we have made a real beginning of our task. At least it appears that this may be affirmed of our action at Gettysburg. I refer to the pronouncement that was adopted with reference to degrees conferred by theological seminaries and colleges. You will recall that six recommendations were approved, and thus reported back to the seminaries. Beyond making recommendations, this Conference cannot go rightfully, since we are not a legislative but a deliberative body. However, our deliberations will be to good purpose if the representatives of the 65 institutions that are united in this Conference carry back to their several constituencies, including both the teaching and governing bodies, the conclusions at which we arrive. If each one of us comes to feel that he has a particular individual responsibility in this respect, then participation in our programs will never be perfunctory but will have a vital and stimulating quality. We shall escape the charge being an altogether proper, but entirely harmless and purposeless academic assembly.

One could wish that whenever any action taken by this body is

recommended to the consideration of the several institutions composing our membership, as well as to other institutions of like character, that we might receive in due season a report as to how such recommendations have been received. If, for example, we could be assured that a considerable group of theological institutions approved the essential features of our conclusions as to degrees, and were proposing to adopt them, this fact could be published as an exceedingly important item of educational news. In this way, something decidedly worth-while could be achieved. To have such a verdict publicly registered would go far toward establishing a standard requirement that is greatly needed at the present day. It is to be hoped that some other issues raised by the report of our investigators may be carried through to a similar and equally clear conclusion, which can be recorded as representing the mind of the Conference.

There is one of which I am venturing to speak on this occasion. It has to do with the fundamental objective, or objectives, in the training of parish ministers. This type of service is one that is bound to be of primary concern because it is the calling to which 90 per cent. of theological students will devote themselves. The divergence of view as to the requisite training is due mainly to differing conceptions as to the function of the parish minister. Our investigators report that one of their major difficulties was at just this point. Strange as it may seem to the uninitiated, Dr. May writes that lack of agreement as to the function of the minister in the modern community today accounts in large measure for the low educational status of the ministry. We are told that, "There is no agreement among denominational authorities, local officials, seminaries, professors, prominent laymen, ministers, or educators, as to what it is, or should be."

Dr. Brown begins his discussion of the Function of the Protestant Minister in America by citing the following statement that was formulated at the Cleveland meeting: "It is the function of the Christian ministry in all its forms (a) to increase man's knowledge of God as revealed in Jesus Christ; (b) to summon them to personal consecration to Him and to His Gospel; (c) to lead them in their worship of God; (d) to be the counsellor of individual men and women in their personal duties and difficulties; (e) to furnish leadership to the Christian church in its educational, social, and missionary activities."

Why not raise the question whether we are ready to give our approval to this summary, and if not, then to ask what changes we feel to be essential? Are we willing to accept the sequence in which the several responsibilities are enumerated? If so, we shall be in accord with the ranking of the aims of theological education that was given by fifty-two presidents, or deans, and thirty-six professors in fifty-four theological institutions. According to the views of these educational leaders, *The Message of the Church as an Institution for Education in Christian Character and Religion* came first with a 98 per cent. measure of approval from presidents, or deans, and 94 per cent. from professors. The presidents, or deans named *The Evangelization of the World* in the second place with 83 per cent. of approval, while the professors gave this place to *The Practical Problems of the Minister*, with 73 per cent. of approval. It may be added that at the foot of the same list stands *The Maintenance and Extension of the Denomination*, approved by only 37 per cent. of presidents, or deans, and only 27 per cent. of professors, and that the objective next preceding is *The Maintenance and Promulgation of Doctrine*, where the approval is only 39 and 14 per cent., respectively.

Responses from 213 faculty members to yet another inquiry placed the greatest emphasis upon *Training for Religious Leadership*. (This was made to be the main business of theological seminaries). In other words, there seems to be in theological circles very close agreement as to the primary obligations of the parish minister.

It is somewhat more difficult to obtain light and leading from the conglomeration of suggestions and criticism of theological education that came from pastors. These correspondents speak of having received during their student days a working knowledge of the Bible and of Church History. They make mention of skill that was gained in teaching the Bible and in the preparation and delivery of sermons. They state likewise that they gained deeper religious convictions, that they became more loyal to the Church, and that they were disciplined in accurate thinking. Such an outcome is certainly something decidedly worth while on the credit side for the seminaries.

The lacks deplored particularly are the failure to get light on human nature and its needs, and on social problems, and also the seminary's failure to give them skills in organizing a parish, and

in dealing with the personal problems of individuals. These ministers as a whole would probably be in substantial accord with the Cleveland statement. However, the deficiencies of which they make mention raise a real issue. They speak of themselves as without preparation for particular tasks for which they feel the seminary should have equipped them.

One who has had some part in the training of ministers, and has followed them in their subsequent careers, will appreciate Dr. May's remark that these ministers' criticisms may "in some measure reflect more their own shortcomings rather than those of the Seminary." At the same time assent will be given to his further comment that "In spite of all this, these opinions are valuable, if for no other reason than that in many denominations, the educational policies of the seminaries are determined, to no small extent, by men who are, or who have been, pastors."

There can be no question that the field of instruction that is commonly included under the head of Practical Theology must be revised continually to meet changing conditions, but that this revision should go to the point of providing a vocational rather than professional training may be seriously questioned. We must always bear in mind the responsibility of making three short years of preparation count to the utmost for those who are to assume the wide range of responsibility that falls to the lot of the parish minister. He must of necessity be all things to all men to the best of his ability. For such an office there is need in the first place of the broad, comprehensive training of the professional course. To this will be added the fullest measure of the essential vocational studies and of acquaintance with specific skills that time may permit. If the goal here suggested can be attained to a reasonable extent, the future minister will be possessed of a resourcefulness that will stand him in good stead, and that will enable him to adapt his talents and training to the tasks that may be awaiting him. The usual round of parish work and experiences will be covered at the seminary in any event, but there can be no hope of anticipating all demands. In many instances ministers find themselves transplanted to new fields and unprecedented situations with little warning. It is then that the value of the professional training is often most in evidence. Its worth has been proved repeatedly in the case of men called to work in widely different parishes, in new lands, and under novel conditions.

There can be no thought of completing the minister's equipment during his brief seminary sojourn. Our best service will be to prepare him and to inspire him to continue his own education. This is possible today to an unprecedented degree. Helps abound and are easily available that open the way to competence in facing new demands, and it is the minister with the comprehensive training who can be counted upon to have the capacity to win such attainments.

For yet another very important reason a comprehensive cultural training should have a basic place in the seminary curriculum, namely because of the large number of students who fail to gain such a background before entering the seminary. The liberal arts college can no longer be counted upon as an ally to supply this important part of the minister's preparation. Dr. May tells us that in response to inquiries sent out by his Staff, replies came back from 167 professors in 34 theological institutions stating that something is woefully lacking in the preparation of students for seminary work. He tells us that such phrases as "shallow and careless training" and "shallow thinking" were of frequent occurrence in these letters, and one is cited to the effect that "the greatest difficulty in theological education is with the students' lack of a broad, cultural, philosophic and historical basis for religious thinking." Testimony of like character proceeding from divers sources, indicates that the same feeling exists in other institutions. Seminary officials lament the frequency with which incoming students fall short of what might be expected rightfully on the basis of their credentials.

The 167 professors were practically unanimous in their belief that the pre-seminary course should include Philosophy, Science, Languages and English. They were likewise in agreement that the minister's college preparation should *not* be along the line of Biblical and theological study, but that he should devote himself rather to the cultural education of the liberal arts curriculum. In other words, they reaffirmed what has long been the prevailing view. According to our investigators, the failure to realize the desired ideal is due in large measure to the limited backgrounds of the theological students, and to the profound changes that are taking place in college curricula. As to the first of these causes, I would only say that the appraisal of rural environment in the report hardly does justice to many rural and small community homes,

where one finds not infrequently a finer cultural atmosphere and better acquaintance with the best things of life than is present in not a few city homes of wealth, or moderate affluence.

The development of specialization in college curricula has come with a rapidity that has left the seminaries little opportunity to take full account of the new order. Meanwhile, their own courses have come under the same influence, and subjects have multiplied to an amazing extent. The new departures are said to be due, in part at least, to the development of many occupations and professions that are of recent origin. These callings are claiming, and are receiving, increasing recognition in the field of higher education. When the old method of apprenticeship no longer sufficed to care for new demands, higher institutions of learning enlarged their courses to include various fields of professional training, with the result that higher education is being professionalized rapidly, and professional schools are laying claim in increasing measure to the student's time while he is still in college. This has gone to such an extent that his final year, and to some degree his last two years in college, are dominated by the professional outlook. As you know, the arts degree is given by not a few institutions after three years of college work, and one year in the professional school. In like manner, through cooperation between the Liberal Arts and Theological Departments candidates for the seminary, who continue their registration in college for four years, find it possible to shorten their theological course by one year.

One most significant consequence of these adjustments has been a decreasing appreciation of the importance and value of a liberal arts education. Those who are in a position to be most fully informed as to these tendencies are inclined to believe that the drift toward professionalism in the liberal arts college will result, or rather is resulting, in a radical transformation of college work.

In addition to this development there is another important factor to be reckoned with, namely the astonishing multiplication of junior colleges. At present there are at least 475 such institutions in the United States. They are to be found in every State of the Union save five. As an indication of the rapidity with which this movement is spreading, we are told that the average age of junior colleges is only a little more than eight years, and yet in some instances the enrollment runs into thousands.

The consideration of particular interest to us just now is the

discovery that one-third of the courses in these institutions are pre-professional. Nor does the trend toward pre-professional preparation begin first with the junior college. It is already present, and to a growing extent, in the high school.

A student who is swept along by such a rising tide of professional outlook during his preparatory and college work is at a tremendous disadvantage, if, ultimately, he decides to study for the ministry. He then finds it exceedingly difficult to overcome his deficiency in cultural preparation. This is a handicap of which he himself is often very keenly aware, and which he continues to deplore. To such men the seminary has an important obligation that can be fulfilled only through the broader general course. Institutions receiving students with only junior college training will have even more urgent need of such a course. In fact it ought to be available for all theological students, even those who are devoting themselves to specialized training, or to graduate study.

Recently in conversing with a consulting engineer, who lives in the State where we are meeting, I discovered that he was a member of a committee appointed to make recommendations to his alma mater as to curriculum revisions. It was interesting to learn that a comprehensive, fundamental course is being sought for other professional schools like in character to the one that we are suggesting for parish ministers. I was told that there was a desire to modify the engineering courses in such a way as to permit a larger measure of general training. The gentleman in question felt that this was a prime requisite for those whose lives were to be spent in specialized work. He was led to this conclusion by reason of his experience with graduates who had devoted themselves mainly to vocational studies.

We have pointed out that for such men there are many reasons why the professional training should be considered essential. Provision should be made likewise for a goodly measure of vocational subjects. As a matter of fact, there ought to be no conflict between the two types of preparation. It is not a question of *either or*, but of proper apportionment and emphasis. The foundation represented by the main departments of the older seminary curriculum still constitutes the best basis for specialization. For a rich and full preaching ministry such a program would appear to be absolutely essential.

At times the discussion of the seminary curriculum is carried on

as though nothing was being done, and as though the institutions themselves were content to mark time in the old paths. You are aware that such a view is altogether erroneous and that modifications are going on apace that are hardly short of revolutionary. Changes are so much the order of the day as to be a bit disturbing for both students and teachers. Naturally there are limitations to be reckoned with, since each Seminary is bound to pay due regard to its particular historical, denominational, and institutional relations. Our report acquaints us with various changes that are being made in the interest of well integrated course of instruction. Some are particularly significant, as for example comprehensive examinations, unification of fields of study, tutorial supervision, and orientation courses. These innovations will be followed by this Conference with greatest interest, and undoubtedly they will provide themes for our future gatherings.

Of the subject to which I have ventured to ask your attention at this time I would say only this further word. It is one in which for a long time I have had a particular interest, and is likewise one to which the report before us has made an important contribution. My aim has been to review the present situation and to continue the discussion, without any thought whatever of uttering the final word.

In closing, may I state that even greater than my interest in the curriculum is my interest in the spiritual well-being of Seminary students. I have read with closest attention all that relates to this subject in the report, and also in Dr. Brown's interpretation. Here we touch a realm where each seminary and theological college must go its own way, even while it is eager to profit by the experience of others. As knowledge grows from more to more how can we develop best the spiritual life and welfare of our students? How may it come to pass that more of reverence may dwell in them, and that mind and soul, according well, may make one music as before, but vaster? This must be a most important concern for the seminary, if it is to train successfully ministers, who are to be heralds in this modern world of a Christianity that is eternal life in the midst of time by the strength and under the eyes of God.

THE PROFESSION OF THE MINISTRY: ITS STATUS AND PROBLEMS

Discussion of Primary Issues Raised in Volume II of "The Education of American Ministers"

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The invitation to participate in this discussion came to me before the publication of the four Volumes of the survey of "The Education of American Ministers." I welcomed it with an eagerness that has been somewhat lessened since I have had opportunity to study the Volume which I am to discuss. This survey is a monumental effort which ought to have great influence not only upon the reorganization of theological education, but, to an equal degree, upon denominational and interdenominational church policies. Nevertheless, Volume II is a disillusioning, not to say depressing, document.

It is with no desire to minimize the significance of this Volume by incidental criticism that I confess that in certain particulars my reaction to its method of analysis was one of disappointment and irritation. Its elaborate statistical measures of more or less familiar data seem to me at times singularly unconvincing and its selections of areas for intensive analysis seem so unrepresentative of the complexities of American religious life as to weaken rather than strengthen its general argument. Further, some of its underlying assumptions seem to me almost fantastic. Notwithstanding, I find myself in substantial agreement with most of its important conclusions as I understand them and heartily grateful to those who initiated this project and carried it through to completion.

There are certain preliminary considerations about which I should like to say a word. This survey almost completely ignores the constructive role of the Mission Boards in relation to the problems which it discusses. The denominational agencies to which the study refers are, for the most part, the ecclesiastical courts or, less frequently, the Education Boards. It is quite true that the ecclesi-

astical organizations determine the standards of education to the ministry and that it is the Education Boards that are directly concerned in the processes of ministerial education. The Mission Boards, have a distinctive rôle to play which cannot be eliminated from the discussion of these problems. They represent the ultimate consumer of the product of the Seminary and are themselves a very substantial employing interest. For example, in my own denomination the Home Mission interest is directly concerned with practically one-third of our churches and with 37% of the ministers serving as pastors or stated supplies. The nature of the relationship here between the Board and the missionary pastor has at least as much to do with the type of service required and performed as have the other factors listed in this study. The survey did not avail itself of this type of material which might have proved valuable to check its conclusions, especially in relation to the smaller churches.

Time and again Mission Board executives have discussed the question of ministerial training and fitness. Recognizing the crucial importance of the quality of missionary personnel, these executives have felt themselves to be between the upper and nether millstones, of an educational system and an ecclesiastical system which have seemed about equally incapable of facing realistically the problems and needs of a changing field and of submitting conventional and traditional standards to any sort of pragmatic test.

There runs all through this study a recognition of the difficulty of approaching the question of an adequate ministry to the *entire population* as *one* problem. Much is made of purely artificial distinctions between large and small fields, between city and country, between industrial and agricultural environments, etc. These distinctions are reflected in the attitudes of denominational officials, of the Seminaries and of the ministers themselves. It is assumed that certain types of fields are much more important and hence much more desirable than other types. One even gets a hint of this point of view in the thought of the investigators, as when they say, speaking of a group of untrained ministers, "they began their pastorates in village and country churches. Ten years later, forty per cent of them were still in *positions of limited opportunity*."

It is not my intention to attempt an orderly review of the entire volume, but to select for discussion a few issues which seem to me of primary significance. The first of these is the question of the

underlying problems which affect the educational status of the ministry.

Unquestionably the study is correct in stating that the fundamental question concerns the number and the distribution of churches and their financial ability to support a ministry. This is an exceedingly complex question, more complex indeed even than its treatment would indicate. For one thing we have long been familiar with the fact that there are significant regional variations in the relative number and relative strength of the individual churches as well as in the educational status of the ministers. One may refer for illustration to Dr. Fry's table as to the percentage of untrained ministers in 17 selected white Protestant denominations. For the United States as a whole, these 17 denominations show 41.1% of their ministers with neither college nor seminary training. Studied regionally, however, one finds at one extreme—New England, the Middle Atlantic States, and the Pacific States, showing percentages of 19.1%, 23.8% and 27.6%, respectively. At the other extreme are the South Atlantic, the West South Central, and the East South Central regions with percentages of 48.3%, 58.6% and 63.1%, respectively. It will be noted that the areas which make the poorest showing here are the areas which have, in general, the most churches per unit of population, the smallest average membership per church, the lowest average church expenditure per capita of population, the lowest percentage of churches with the full time of a minister, the lowest percentage of ministers giving their full time to their ministry, and the lowest average per capita wealth. And, incidentally, these are the areas with the highest proportion of their total population included in the membership of the Protestant churches.

There are other important distinctions also which are not easy to measure. For example, there are differences in the intensity of denominational rivalry, in the tendency to develop small competitive church groups closely correlated with meager standards of program, in a dependence upon "a free ministry." There are also differences in the degree of cleavage between city and town and open country, and in the relative persistence of the small, open country, neighborhood groups. Such factors as these all operate to affect the relative number of churches maintained. One cannot dispose of the problems inherent in this situation by a simple assumption that we have an indefinitely large excess of churches.

There are also important racial elements entering into the situation which are of great importance, but which we cannot pause to discuss here except to say that they complicate the problem of determining the number of churches which should be maintained in relation to the available population.

Among other elements which it is important to consider in connection with this question of the number of churches, the following may be briefly listed:

First, the serious effects of population changes within areas both as to the number and the composition of population. In most sections rural population has declined while city population has grown. In extended areas the anticipated growth of population on the basis of which churches were established has never materialized. Usually in establishing churches any possible growth of population is discounted in advance while any possible decline seems never to be taken into account.

Second, the development of transportation facilities has greatly increased the possible area of service of an individual church while at the same time higher standards of church program, equipment and support make necessary a larger population per church. Thus many churches which once served a useful purpose and could maintain themselves are now relatively stranded.

Third, there are fundamental differences in denominational policies. Some denominations have followed a policy of multiplying the number of smaller units often combined for ministerial service in large and unwieldy circuits. Others have followed a policy of concentration with the ideal of a resident pastor to a field. Some denominations have purposely utilized large numbers of untrained and often unsalaried ministers. Others have held to the theory of a fully trained, fully salaried ministry.

Fourth, within any given denomination the total number of churches reported in the denominational Year Book, or in the Census does not tell the whole story. No one can even estimate the total number of churches in the United States which have no more than a formal name to live. For example, in one relatively strong denomination of about 10,000 churches, a study was made of 2,700 churches which were not enrolled in the denominational Pension Plan. This study revealed that over 2,000 of these churches, or about one-fifth of the denominational total, showed no evidence of

either actual or potential ability to enter that plan on the basis of a minimum salary of \$1,200 per annum.

An important question involved in this whole discussion has to do with the proper minimum salary standard for a trained minister. Actually, very little progress has been made in establishing minimum salary levels. Many church bodies have legislated on this subject, but in times like these, minimum salaries set up in ecclesiastical legislation mean no more than the determination of the minimum amount for which it is legitimate to hope. Practically, no flat minimum salary is possible for all types of situation. The salary paid the minister has to have some definite relation to the standard of living of the people to whom he is to minister. What is necessary therefore is a differentiated standard with some assurance of stability of support (which is where Home Missions is vitally concerned) and with some possibility of reasonable advance. This study bases its calculation on an assumption that a fully trained minister should have a minimum salary of \$3,000 a year. That assumption had very little connection with the realities of church work even before the depression and has none now.

Obviously what is involved fundamentally in this whole discussion is the problem of comity and of interdenominational church planning and strategy. In this the mission agencies must take the lead. The conclusion of Volume II, that we have many more churches than can exist on a reasonable level of support as separate operating units, is beyond dispute, but it is equally clear that the solution of the problem does not lie in the elimination of all of the numerically and financially weak churches.

The second main issue of the study concerns the task of the church. To anyone who is familiar with the church in action throughout the country certain things must stand out. The first is that a great deal of progress has actually been made in the adaptation of church programs to particular needs. In this process of adaptation the Mission Boards have had a commanding influence. But it is still altogether too easy to accumulate evidence of the existence of that stereotype which the report describes. The traditional elements of program still generally predominate. Yet there is some ground for hope in the fact that ministers as a whole are more adaptable and progressive in practice than they are in theory. Many of them describe their programs in conventional terms, but actually diversify them to meet changing needs.

My own experience suggests that adaptation in church work is not primarily a question of difference in form, but of difference in emphasis, in the conception which the minister has of relative values, in the content of the church's teaching and service programs. A mere description of the formal outlines of the program of the church is often misleading as to the degree of adaptation which actually exists.

The problem of planning and strategy resolves itself fundamentally into the question which the study states as follows: "The great problem that faces the minister is that of making the influence of his church felt in the lives of people, and in the life of the community, the state, and the nation. To do this he must understand the people and the community and the economic and social forces that surround them. Their problems are forever changing. Re-definition, re-evaluation, and readjustment are constantly necessary." If this is true we will not find much comfort in the incidental remark which the report makes in another connection that "ministers are not likely to have given much thought to an analysis of their problems." The greatest apparent weakness is the lack, on the part of the rank and file of the ministers, of appreciation of the need, or of ability to make a discriminating analysis of the social, spiritual and other factors involved in any given situation. To me the most discouraging part of this volume is its summary of opinions as to what constitutes the real problem of religious work. On page 383 we find a listing in the order of relative importance of the various types of duties of the minister classified from the point of view of the denominational authorities, of the local church officials, of the pastors, and of the problems of the community. The somewhat ironical comment is made that "the educational and civic activities rank at the bottom of the list, except from the point of view of the community, where they rank near the top."

This leads us to a brief consideration of the third issue, that of training and service. The impressions that I get from this part of the discussion of Volume II coincide, in general, with conclusions which I have drawn from other sources. The first conclusion is that formal, theological training has demonstrated its value in the more conventional types of church work in relation to—

The general preaching and teaching ministry
The general cultural background of the minister
The routine skills required for pastoral work.

In other words, the standard theological training fairly well qualifies a man for a conventional pastorate in a static situation.

The second conclusion is that such formal training has comparatively little value in preparing men for those situations which fundamentally require an adapted program based upon a sound analysis of social, civic, and spiritual factors. Neither does it prepare men for unconventional types of service. It has not, in general, prepared men—

1. To face the necessity of a new orientation of the church in a complex, modern, social situation involving a necessary relationship to factors and organizations outside of the church.

2. To face the necessity of a wide scale replanning of the church enterprise on an interdenominational basis and using new forms of organization and ministry.

3. To work out that redefinition of the function of the church as an institution of organized religion and of the profession of the ministry in terms of the type of religious leadership which present conditions demand and for which this report calls.

4. To approach understandingly the needs and opportunities of ministerial service in the less favored and more complex types of situations which offer less obvious rewards to the minister.

Naturally we are raising here the whole question of the importance for the Seminary of a specialized rather than a general training for the ministry. I realize that a good many seminaries have experimented with specialized training with not altogether satisfactory results. We are all too apt to approach this question as though it were necessarily a debate concerning the relative importance of cultural or background courses on the one hand and of so-called practical courses on the other. Actually there is no necessary contrast here between culture and skill. The underlying educational problem is one of educational integration. It is the problem of utilizing all of the processes of the Seminary to develop in the student a comprehension of the real work of the ministry, a sense of social and spiritual values, and an ability to make his ministry effective in the situation in which he is to serve.

Recently the Town and Country Committee of the Home Missions Council had a joint Seminar at New Haven with the Inter-seminary Commission for Training for the Rural Ministry. After an extended discussion of the implications of this study of theolog-

ical education for the rural church field the consensus of opinion of the group was summed up in the following propositions:

1. Is there need for a specialization in training in the rural field as a whole? Voted "yes," unanimously.

2. At what point, and thru what medium should such training be furnished—

(a) Pre-seminary—Rural social psychology, agricultural economics, rural social sciences, etc. (Yes, unanimously).

(b) Seminary—Specific skills. (Yes, unanimously).

(c) Graduation from Agricultural College accepted as entrance requirement by seminary. (Yes, unanimously).

3. Should provision be made in seminary curriculum for instruction in—

(a) Rural church methods, sociology, specific vocational skills. (Yes, unanimously).

(b) General skills—Social analysis, social adaptations, types of approach, experimental methods, approach to community life as a whole. (Yes, unanimously).

(c) Supervised student field work—under trained supervision and with the cooperation of faculty. (Yes, unanimously).

(d) A field-work Practicum. (Yes, unanimously).

4. In training for the rural ministry, should the cultural emphasis be undiminished so as to make rural ministers scholars—according to traditional theory? (Yes, unanimously).

Specialization not to be considered a substitute for traditional scholarship.

5. In providing specialized courses what should be their relation to the regular courses?—

Every one of these disciplines should include material which can be related to the life process.

Material should be brought to the test of the people to be served. (Yes, unanimously).

6. A useful factor in the education of rural ministers involves cooperation with the Boards. (Yes, unanimously).

7. An important aspect of training rural ministers should be thru continued contact of the Seminary with students after graduation. (Majority, yes).

8. Should there be programs provided for non-seminary men in

the ministry—as thru correspondence courses, summer schools, etc.? (Unanimously, yes).

In conclusion there remains the interesting question of the educational problem presented by the untrained or the imperfectly trained man, whether he has never been in the schools, or whether he has been there without acquiring an education. Our educational system must make some provision for the men who enter the ministry without formal training and also for the continued training of seminary men after graduation. The Summer Schools for rural ministers sponsored by the Home Missions Council and the Mission Boards have done a valuable service both for trained and untrained men. Some denominations have been notably successful in their experiments with correspondence courses, but these have obvious limitations. In a few instances the experiment has been tried of taking a faculty out of the school entirely to set up a short course on the field where the teaching is done in the midst of circumstances identical with those that confront the students in their regular ministry.

I am impressed with the fact that our most conspicuous failures seem to be precisely at the points of our greatest present need. One of these concerns the need to make the rich cultural experience of a seminary training culminate in an ability rightly to apprehend the exact nature of the spiritual problem of a parish and to adapt the instruments of religious work to its solution. A painstaking effort is made in this study to measure the value of a seminary training objectively, in terms of church membership and finance, etc. The results do not seem very convincing but the effort is praiseworthy. At least we need to be jarred out of our habit of evaluating our training solely in terms of the educational process itself and to seek some standards of value based upon its utility for the work of the ministry. The second point concerns the need to train men to measure opportunity and success in terms less material and more inherently spiritual than number of members, size of budgets or rapidity of promotion. Here, too, we need tests which are outside of the strictly institutional processes of the church, which look for effects upon the spiritual life of the community. I am more and more convinced that the most hopeful approach in the whole problem of inter-church relationships and the related questions of the number and size of churches and the quality of their leadership, is via a steady insistence upon higher

standards of service. Low standards make us complacent of feeble churches and incompetent leaders. Low standards make it easy to divide the church in sectarian competition. The lower our standards of what the church should do in a community the more likely are we to quarrel about who shall have the privilege of leaving it undone. It is no credit to the seminaries that many of their graduates are no more resourceful and high-minded in such matters than are many untrained men. The third and final point concerns the need to recognize that education for religious work is not confined to the seminaries and in any event cannot be regarded as completed with seminary graduation. From the point of view of the church enterprise as a whole, it is conceivable that the seminaries, in cooperation with the Mission and Education Boards, might find their most fruitful field of service outside their institutional walls.

PLACE OF THE CHRISTIAN TRADITION IN THEOLOGICAL EDUCATION

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The subject before us suggests two or more possible alternative views, and sets at once the contrast between the old-fashioned Divinity School, in which "The Christian tradition" provided the entire subject-matter of the curriculum, and the modern university "School of Religion," in which the curriculum is designed, apparently, to provide the approach to a "scientific" study of religion in general, its history, psychology, philosophy, its literature, its organization and practices. In the latter scheme, apparently, the Christian *tradition* holds a much less important place than in the former, where it was paramount. Somewhere in between these two extremes we probably find the majority of the theological seminaries represented at this Conference. There are many Seminaries at the present time, Roman, Eastern, and Protestant, which adhere to the traditional orientation of the curriculum, and make either the received doctrine, biblical exegesis, and pastoral theology the central and determinative factor, or else concentrate almost exclusively upon the Bible as the main staple of theological education, usually with a "traditional" interpretation. I assume that for such seminaries the question implied in our topic is already answered, and we need not try to answer it again, or in other terms than those that already obtain. The same applies no doubt to Schools of Religion, where the Christian Tradition takes its place along with other traditions of religion, and receives a presumably more or less scientific treatment. Perhaps this is the only way in which Christianity and its sacred writings, its history and institutions, *can* be studied in universities publicly supported or supported by a clientele made up of adherents of several religions and of none. I have no criticism to make of either type of school. If we really believe in religious freedom, the principle will carry us at least this far, and we shall have to go along willingly. Moreover, the re-

sults of both such orientations of curriculum are not without certain very real values.

But it is when we come to consider the *aim* of theological education in the seminaries represented by what I believe to be the majority here, that we are forced to raise the question, "What is the place of the Christian Tradition in Theological Education?" Most of our schools represent neither the old-fashioned Seminary idea nor that of the modern university School of Religion. We are either in process of transition from one or the other, or we have adopted a position somewhere between the two. And if our aim is the education and training of men for the active Christian ministry, *i. e.*, for the pastoral ministry rather than either the teaching profession or evangelism to the exclusion of other activities, it seems fairly clear that the place of the Christian tradition will be one of first-rate importance, without however abandoning or ignoring the scientific approach. The first requisite in a Christian minister is no doubt the one emphasized by Dr. L. P. Jacks in his recently published Lyman Beecher Lectures, quoting Emerson: it is nothing less than "a first-hand acquaintance with Deity." As Carlyle said to the new minister, "What this parish needs before everything else is a preacher who knows God otherwise than by hearsay"* Nothing can really take the place of this—no amount of learning, historical, scientific, philosophical, or literary. The man who has no burning religious convictions, no spark of inspiration, no feeling of immediacy or urgency about the religious life, no awareness of God, no direct, first-hand information about God, had better not enter the ministry at all.

At the same time, the man of God is to be "complete, furnished completely unto *every* good work" (I Tim. iii. 17). And that means he must be prepared to live in the modern world, know and share its thought and aspirations and its problems; and not only know them but also know how to deal with them, and bring to bear the immense power of religious faith and conviction and enthusiasm upon the vexatious, baffling situations in which men find themselves these days. He must understand, as well as live in, the present day, in which he too finds himself. And in order to understand our world we must know its past—for apart from its past it is likely to be largely meaningless: therefore, the study of history is indispensable. In order to understand the life of men and

**Expository Times*, April, 1934, p. 289.

women about him, he must know sociology and economics and psychology—at least their positive contributions toward such knowledge. In order to understand the soul of man he must know it at its best—therefore literature, art, music, and all noble expressions of the inner life of man. In order to check the data and deliverances of religious thought and feeling he must know religion in its varieties of manifestation; therefore, psychology of religion, and history of religion—which are not only interesting as studies of the self-disclosure of the human spirit, but positively help in checking and sifting the varied assortment of religious manifestations today—perhaps in his own parish. In order to get anywhere with a theoretical construction of the meaning of life—which everyone requires, in some measure, in order to live—he must know philosophy. In order to understand the modes of thought, and the ambitious hopes, of the present, he must know science, must have grasped the principles of scientific method, must have some acquaintance with the data, the ascertained facts, and the problems, of modern scientific research. In order to understand the dreams and the possibilities of social advance he must know ethics and economics and social psychology. Now all this, and much more, should be acquired in college, before the student begins the study of theology: though it is amazing how many men get through college or university without ever coming within firing-range of many of the great problems, or of the great creative impulses that are registered in the history of our race and are no less important today than they ever were. It is obvious, I think, that more attention will have to be paid to the pre-theological education of men for the ministry. Of what use is the study of systematic theology or of philosophy of religion to a man who knows no philosophy? How can he really profit by a course in Psychology of Religion without at least a speaking acquaintance with Psychology in general? How can he get much out of Homiletics if he is not able to write a clear, persuasive, properly spelled, properly punctuated, and evenly balanced paragraph of English prose? Too often, unfortunately, the Seminary has to do over again what the college should have done effectively, but somehow failed to do—either because of the disproportionate number of students it undertook to educate, or because of the student's lack of pre-collegiate preparation, or from superficiality of aim, or whatever the cause may have been. Perhaps the only solution of our problem is to set a higher standard of en-

trance requirements, set really serious entrance examinations, and refuse to treat the majority as "exceptional cases" requiring privileged treatment and exemptions. The Medical Schools have high entrance requirements, and the best of them weed out ruthlessly all but the really qualified entrants. The result has been a steady rise in the average level of medical education in this country. Why should not the Seminaries be equally firm and insistent? The result, I confidently believe, would be a far higher average level of ministerial education, one that would certainly begin to be apparent within a decade or two.

To be specific, I wish our Seminaries could require that every man intending to study theology should have college courses in the following:

- (a) History—Ancient, Mediaeval, and Modern.
- (b) History of Philosophy.
- (c) History of English and American Literature, with wide reading in the classics of this literature.
- (d) History of Science, or one Natural Science, with a sure grasp of modern scientific method, at least in its general outlines.
- (e) Psychology, and perhaps Social Psychology.
- (f) Latin, or one modern language—resulting not merely in college credit, but in the ability actually to use the language, *i. e.*, at least to *read* it freely.
- (g) English Composition, the student's work to be certified not merely by grades, but by ability to write clear, smooth, intelligently articulated, grammatical, intelligible and interesting English prose—of the kind Quiller Couch set as a goal in his *Art of Writing*.

But granted our students are already adequately prepared in college—as many of them are, especially those from some of the smaller colleges which continue to adhere to the classical or literary tradition—what is the emphasis the Seminary should place upon what is called "the Christian Tradition"?

The answer is no doubt three-fold, corresponding to the divisions of Theology into Systematic, Historical (or Biblical, depending upon the emphasis), and Practical.

(1) The Christian tradition in doctrine is something more than the orthodox faith as received and interpreted by the particular church or communion the Seminary represents. No school can very well cut itself loose from its own doctrinal traditions; and I

would be the last to argue that it should. No tree can live, severed from its roots. There are real values in the past of every Christian group, which must be conserved and brought to bear upon the common religious task of our generation. At the same time, a narrowly denominational interpretation of doctrine is of little value today. Every church has moved some distance, great or small, from its mooring-berth in the sixteenth or seventeenth century. Even the Roman Church has changed since the Reformation; so has the Anglican; so have all. Part of the task before us at the present time is to adjust our doctrinal positions relatively to the new thought-world in which we live today, to the new science (especially since Darwin), the new knowledge of human nature (*i. e.* Psychology), the new social history and social idealism which are sweeping the world before them these days. At the very least, the old doctrines need "restatement," reformulation in the language of the modern world. And I believe it is the aim of the leading minds in every church today, to gather in the rich fruits not only of their own specific type of religious experience or outlook, but of other types as well. In Anglicanism, for example, we see thinkers like Canon Streeter and Archbishop Temple doing their utmost to enlarge the horizons of our traditional theological outlook, and to include the precious treasures of other types of faith within the common possession of Anglicans. Among the Friends, Professor Rufus Jones has a similar self-chosen task; at the New York Union Seminary, Professor William Adams Brown—and we might name a dozen others: men of a truly irenic, catholic spirit, with a universal or ecumenical outlook. Farther abroad, one thinks of Friedrich Heiler, and the late Archbishop Söderblom of Upsala, Professor Brilioth, and the whole galaxy of bright particular stars associated with the Stockholm and Lausanne Conferences, with Mürren and Geneva.

It would be no solution of our common problem for each group to abandon its past, or its traditions received from that past. What is wanted is for each group to cherish its own past, and, while recognizing the values enshrined in other inheritances, to "bring forth from its treasure things new and old." Hence the place of the Christian tradition in the theological curriculum, as far as doctrine is concerned, is very real and important: I should say, central, being at present a teacher of doctrine. But doctrine should be set in a large room, with ample contact not only with contemporary

science, philosophy, and modern thought in general, but also with the total varied tradition of all the Christian groups. Hence I should like to see not only a genuinely historical treatment of particular doctrines, in the seminary curriculum, but also a thorough course in History of Christian Doctrine, perhaps in the Senior Year. Such a course, using the great textbooks of Harnack, Loofs, Seeberg, and those of other writers for the later period, ought to include the reading of the great classics in theology—at least in extracts—classics of the East as well as the West, of Rome as well as Protestantism, and of various later more recent groups, so that the student will be sure to gain a sympathetic understanding of the ethos and outlook of the most various doctrinal systems, as they have emerged in the course of Christian history. If we are ever to achieve anything valuable in the way of the restoration of the outward unity of the Church, we must begin by making sure that we understand the varied backgrounds of thought and faith in our different groups; and we must also make sure that every real value in the great Christian past is conserved and safeguarded, as we advance into our common—and we trust, someday our united—future. A suitable text for our undertaking might well be the one from the Gospel : “Gather up the fragments that remain, that nothing be lost.” Thus a theological curriculum orientated toward present-day needs requires just as careful a consideration of the Christian tradition in doctrine as one that might seem purely “conservative” or “traditional”; only it needs to be broader, and more inclusive, than most curricula in the past.

(2) When we turn to the Christian tradition in biblical interpretation and exegesis, the question seems more difficult to answer. One thinks of Earl Barth’s remark that if one must choose between a scientific exegesis without religious convictions or conclusions, and the traditional exegesis, with convictions, he can scarcely hesitate. “The old is better.” But such a choice is no longer possible, for most of us. The Bible has simply got to be viewed as we view any other book, or body of ancient literature. Questions of text, canon, introduction, and exegesis all require a historical view and treatment—with the same sort of textual and historical criticism applied to it as we apply to the writings of Plato or Arrian or Plutarch or Thucydides. Moreover, most of us have lived and thought long enough to discover that to treat the Bible as we would any other literature leads us to recognize how different it is from every

other literature, however sacred. But the question is still unanswered: What is the place of the Christian tradition of biblical exegesis? It seems to be quite possible to study the Bible by methods of "scientific" historical and literary criticism, and get nowhere—or almost nowhere—religiously. I say it "seems" to be so. Yet one can scarcely believe that the thorough, painstaking, accurate study of biblical literature will be without results, religiously, for those who engage in it. If it even seems so, however, we teachers of the Bible have certainly failed, in some measure. And it is quite possible that the apparently cold and too intellectual dissection of the sacred Scripture, along "scientific" lines, is no more irreligious than the old-fashioned methods—prophecy studied, not for its social or religious message to the contemporary world, but for the sake of its "fulfilments" in later history; or the Apocalypse viewed as a series of symbolic predictions of the course of the world down to some point in the not-distant future, when the Consummation was expected to take place; or the teaching of Jesus studied as Christ's legislation for the later Church, a view in which St. Thomas Aquinas and Sir John Seeley were at one!

What we are confronted with, however, is the problem of getting at the religious reality, the permanent and essential and forever valid meaning contained in that sacred literature. What does it mean to men today? What is its message, what are its messages, for men and women now? Some parts of the traditional exegesis, the essentially religious or "spiritual" interpretation, are no way affected by the modern scientific approach. Indeed, one may fairly claim that the modern approach to the Bible clears out of the way some difficulties that have hitherto prevented a full appreciation of its essentially religious message. One thing we must never forget: the real reason why multitudes of men and women have cherished and pondered this Book, in earlier generations, has been that they discovered in it a Word of life; and this reason is still significant today. It is not as an ancient body of literature, quite as interesting as the ancient Greek literature, more interesting (to us) than the ancient Hindu and Chinese literatures; nor is it as a literature that runs the full gamut of an ancient historical culture, preponderantly a religious culture, so that the rise and development of religion can best be studied from its documents; but it is as the sacred literature of our own religion that Christian men still study it, in overwhelming numbers. That is, of those who really do make

careful study of it, this is the reason a majority of them would certainly give, were they asked. No one, I suppose, would propose that all this effort and interest should be set aside, and some new substitute—e. g. Mr. Well's *History of the World*, together with *The Outline of Literature*, and perhaps *The World's Great Religious Poetry*—be offered in its place. And yet we want the Bible set in relation to universal history, and to the literatures of other races and religions, and to the noblest poetic insights of all men, everywhere. What we should aim at is no doubt an interpretation of the Bible, founded upon and making full use of the best accredited and most reliable methods of critical-historical research, as used generally today; with at the same time a compelling realization of the real object of all study of the Bible, viz. its permanent religious message. It is easy to be a textual critic, or a literary exegete: one needs only time, and a certain amount of aptitude and industry. But to be a real interpreter of a great sacred literature requires still higher gifts, of insight and understanding, of faith and experience, and a life lived by the light of the divine revelation. I once had a course in Shakespeare, which never got to Shakespeare—but was only information about editions, and sources, and weak-endings, the mechanics of plots and time-sequence, and reams of notes from Gervinus' *Commentaries*. I took a course in Plato, which never rose to the heights of his great arguments, but spent hours on the chronology of the *Dialogues*, the question of the authenticity of his portrait of Socrates, and its contrast with Xenophon's, and never got to Plato himself. I wonder, sometimes, if my students have a similar feeling about my lectures on Old and New Testament. If they do, I am obviously a failure and a misfit as a teacher of Bible. The real teacher of the Bible is no doubt a rare person—though no more rare now, perhaps, than in former days. Yet we need to remind ourselves that if there is danger, with the vast development of literature about the Bible, its text, background, contemporary history, and so on, that we shall miss the forest for the trees—or maybe for the brush at its edge—it is nevertheless true that never before was such a wealth of equipment at hand for the man who has the imagination and the insight and the gift of expression to make the Bible *live*, for men and women today. Nor was there ever greater urgency that its real message should be brought directly to bear upon the problems we all face, in our own contemporary world. How

Origen, Bengel, De Wette, Meyer, even perhaps old à Lapide, would have revelled in the equipment of the modern exegete! And what use they would have made of our tools!

(3) Thus far, the place of the Christian tradition in the theological curriculum seems fairly clear: Christianity is a living religion, with a faith which must validate and express itself in terms of the present. Though possessing a sacred literature, it is not wholly, as some Continental scholars have affirmed, a "religion of a Book," like Islam, Parsism, or Brahmanism.¹ By its very nature, it is not committed to pure "Historism"; true, its revelation took place long ago, but the revelation is enshrined in an institution which, at the very least, is either a perpetual guardian or trustee and interpreter of the revelation, or else is a missionary society for the propagation of the truths it contains. That is to say, Christianity involves a Church as well as a Book. And the multiplicity of ecclesiastical organizations in the Western world might seem to be evidence that modern Christendom has taken this factor in its religion, *i. e.*, the ecclesiastical, in thorough earnest. Our unhappy divisions are mainly ecclesiological in origin, not theological or purely doctrinal. Indeed, it is not difficult to read the literature of the Sixteenth and Seventeenth centuries and make out a case for an economic or sociological explanation of the major variations of Protestantism. Moreover, the Christian faith is not, primarily, faith in a Jesus who lived long ago, but in a risen, exalted, spiritual, and ever-present Lord. This was true even in the very earliest period, when the New Testament was written, and it is still true today. For such a faith to maintain coherence and continuity, an organized religious institution of some kind was—and still is—all but inevitable. Hence the importance of "Practical Theology"; and hence our question, What is the place of the Christian tradition in the actual work of the Church, its teaching, pastoral work, evangelism, ministry to the needy, preaching, and guidance of souls?

Here we come to the point of widest diversity and cleavage in emphasis at the present day. To many, the Christian tradition in

¹ It may be questioned if any religion is wholly and exclusively a "religion of a book": and even those Christian groups that have gone farthest in this direction still maintain a tradition of interpretation, and derive their theology, historically, chiefly from one phase of the great dogmatic heritage of Western Christianity, *viz.* the mediaeval form of Augustinianism.

pastoral work seems utterly old-fashioned and out of date. What we need, they say, is "modern methods"—in the Sunday School, or in religious education generally, in social service, in missions, in the conduct of services, in preaching, and in personal visitation. Some would go further still, and give over the social work of the churches entirely to the community, or the State. Just as hospitals were once hospices, religious institutions, but are now community institutions, so other types of charitable work, such as poor relief, and even religious instruction, or at least large parts of it, such as general ethical instruction, should be turned over to the community. It is a question, of course, whether the community is ready to take over such tasks; and another, whether or not the community can handle them as well as the Church. In some respects, the task is too great for the churches: e. g. our present unemployment and the relief it necessitates. I can see no reason why the community, or even the nation, should not deal with this problem, as a whole, rather than the churches. It is certainly a national problem; and the best part the churches can take is to inspire the nation or the community to do its task well, to deal justly with the unfortunate, to eliminate "graft" and curb self-seeking in the administration of the common relief. In such a time as this, what else can our separated churches hope to do, face to face with an overwhelming condition? Still, were all these problems met, there would still remain plenty for the churches to do in the field of social welfare. As for religious education, certainly the broad ethical foundations of public and personal morality ought to be laid in the public schools—and there is evidently a growing recognition on the part of educators that the schools have failed, in large measure, to do this very thing, fundamental though it is to the whole life of the commonwealth. Nevertheless, "character-education" and the teaching of common morality are not the whole of religious education by a long way. And though ethical instruction in the schools is highly desirable, and could take some part of the huge burden from the shoulders of the churches, to whom it has quite unfairly been entirely committed, and would also reinforce the church's religious teaching in a marked degree, it still remains the peculiar task of the churches to educate youth in worship, in the religious motivation of life, in that "faith working through love" which is the quintessence of the Christian Way.

Hence we are not prepared to give up the Christian tradition in

pastoral work. We need to adopt all sound "modern methods" that have approved themselves in actual practice; and we ought to teach our students such methods in the seminary, as far as they can be taught academically, and see that their "clinical" experience brings them in contact with such methods; but we are far from agreeing to turn over all care of the poor—our own parish poor, for example, *i. e.*, unfortunate individuals and families in our own parishes—to the public relief, or to abandon our church schools for some still-theoretical system of character education in the public schools, or to transform the confessional—even the Protestant Confessional as Dr. Fosdick calls it—into a psychiatric clinic. There is still a secure place for the Christian tradition in pastoral work, and it cannot be adequately supplanted by secular methods, however modern.

At the same time, we should be helping our students to share the full range of this tradition, as well as the wealth of modern scientific method in social and educational work. For example, Baptist students ought to be familiarized with the Anglican Prayer Book—perhaps through actual use, and attendance at Anglican services. Anglican students ought to learn at first hand the values in the silent worship of the Quakers. Congregationalists ought to discover that an elaborate ecclesiastical organization is something more than baggage weighing down the free Christian spirit. Presbyterians might well examine the Roman Catholic system of casuistry. Quakers might profit by finding out how the Mass really helps multitudes of Christians to live a holy life. Episcopalians would do well to study the methods of our great Evangelical and Liberal preachers—by going to hear them. "All things are yours," and in this day and age we have neither right nor cause to despise any method of Church work and worship that has approved itself to our brethren—it may have much to teach us. "Other men have labored," and we are "entering into their labors" every day, whether we will or no, in this broad cosmopolitan and extremely independent modern world. If we are going to help men, we must first of all try to understand them. And there is really more to be found in this heritage of the Christian tradition, even in pastoral work, than one might suspect at first thought. When one has once come to realize what treasures it contains, he will never thereafter be content to be a narrow "denominationalist," even in his most private thinking. He will always covet and insist upon his share in the common possessions of the whole Catholic Church of Christ.

THE PLACE OF THE CHRISTIAN TRADITION IN THEOLOGICAL EDUCATION

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I

By tradition is meant opinion, or belief handed down from ancestors to posterity. Applied to religion it means doctrine supposed to have divine authority, but not committed to writing,—as in the laws laid down by Pharisees, but said to have been delivered by Moses, or in the oral teaching of Christ not recorded by His immediate disciples, or in truth vouchsafed to the early Church, not in the New Testament, but said to be in the keeping of the Roman Church.

Here we are concerned only with the broad idea of the Christian tradition as faith and truth handed down from the beginning, it may be in writing, or in the ritual and practises of the Church. We are not greatly concerned with the special claims of any particular communion such as the Roman, grounding its lordly authority on the Latin Scriptures and a Tradition exclusively its own.

When one thinks of the Christian tradition so described, it at once, for convenience sake, divides itself into two sections—the purely theological and the purely ecclesiastical. I am not unmindful how these sections impinge and intersect, but the common ground is not vital to my purpose in this paper.

Holding as I do that scholarly investigation has shown that Church Governments have largely been expedencies, divine expedencies if you will, but still expedencies fashioned, not after any pattern made in the mount, but after things known and at hand, and not least after the ways of the State, I do not tarry over the traditional claims of any ecclesiasticism. So far as our knowledge goes, the Church of the New Testament with its simple governments, at the beginning of the second century disappears, as some one has said, into a long tunnel. When it emerges, its economy is all changed, its officers re-ordered and re-functioned, doubtless of necessity and expediency, because it had to live and work in

a pagan world. But, on the whole, it came forth from the tunnel plainly moulded on patterns then at hand, for the purposes alike of defence and achievement, as it bravely struggled to keep and transmit the faith. The important fact is that the Church emerged from the tunnel firmly holding the faith; that faith which was and is the constant, persistent and aggressive factor in Christianity. And it is of that traditional faith that I speak here,—the faith amid all changes within and behind the churches, the faith behind the New Testament, the faith behind the historic creeds and national confessions, the faith that produced them all, and which still lives, re-fashioning its outward expression as the generations pass, but still the faith once delivered to the saints—the great Christian tradition to which, in the days of weakness and need, the churches constantly return, for it is a bath in such sources that rejuvenates their life.

II

It is often said that Oxford University professes to teach only two subjects—the History of Philosophy and the Philosophy of History. All else are prerequisites, or fringes to the garment. Its chief concern is for a philosophy of life by which men and nations live and work, achieve and progress; for the large and the long view of enduring and conquering truth in the midst of the ages; for the wisdom that knows how to appreciate values and distinguish between them.

However that may be with Oxford, there are, in my judgment, two subjects and aims that include the whole business of a Theological College:—one to teach and discipline men and women in the Christian faith, the other to train them to preach and teach and apply that faith effectively to the whole round of life until it brings forth its own fruits. All else is prerequisite and supplemental, helpful means to that high end. These other things can be important enough, but their importance is secondary and contributory. They are hand-maids, and must be kept subordinate to the purpose they serve. One today hears much of the need of quickening a social consciousness, and it is well; but is not the primary need, a personal Christian consciousness.

Working as we Professors do in many-coloured, and, perhaps, overweighted curricula, it might be well now and again to remem-

ber that a Christian Theological College has as the chief reason for its existence the propagation of the Christian faith, which is a historic and distinctive thing; and that in seeking to do many other things, interesting, useful and important, we may yet miss the one thing needful,—the sending forth of pastors and preachers, who embody, understand, and have power to commend and communicate the Christian faith as the Church from the beginning has held it.

Now it is clear that, in order to be vital, the witness to the Christian faith must always be contemporary. It must never become an antiquity, encrusted with useless learning, as Theological professors are said to make it, fit only to be deposited in some ancient museum. That faith stands for a type of life and the power to live it, for the never-failing miracle of life constantly renewed in freshness and strength. An archaism, fit only for historical study, it can never be. It is contemporary with every generation. Its witness is quick, fresh and recurring in conquering power as every springtime is; full of amazing wonders, too, for eyes that can see and hearts that can understand. It stands in its own right, based on its own facts, secure in its own witness to every new generation. And yet it is vital truth that links the generations of Christians each to each in an unbroken witness to save any one generation from effervescing with mere contemporaneousness, a state into which, I sometimes think, our generation is in danger of falling. We do well to remember today that there was some wisdom before the Great War. There were some people who could really think; and there is a traditional, classical Christian faith that has weathered the storms of the ages, including the Great War, which faith is with us still today and will be here when we have all gone hence. It is working as of old, notwithstanding that some naive persons, very learned and very foolish, speak of it as obsolete, torn to shreds, dead as mutton, musty as Moses and his commandments. But that same faith has ways of startling resurrections that hearten and energize the disconsolate and confound the foolish blinded with the dusty wisdom of this world, "whose ableness is plain to see, whose littleness is plainer still." Is there anything that this generation, with its cocksure relativism, historicisms, psychologisms, humanisms needs more to see than that there are more things in heaven and earth than are dreamed of in its philosophies, and that the traditional faith is still making many wise unto life eternal.

We certainly need and must welcome all the research, all the knowledge, all the gleams of vision that may be given to this generation, and that, too, without any pause in scientific discovery or invention, as some bishops, breathless in pursuit, seem to desire. But let us have a little modesty over our achievements. We have not learned how to live decently together yet. He that sitteth in the heavens can still laugh, for the traditional faith is still at work. In Canada, as in other countries, there is at the moment the promise of one of its springtimes. Through the Groupist Movement, by the hundred, bad men and women are being made good, the careless have become earnest, the disgruntled happy, the despairing hopeful and good men and women are being made better, and many of these are from among the socially superior and the intellectual. Wrongs are being righted, debts paid and restitutions made. Forgiveness is freely asked, broken families are being restored and the beauty of the Lord our God now rests on many a once unhappy home. This transforming power is through the age-old truth, "God was in Christ reconciling the world unto himself." Surely Theological Colleges cannot but rejoice; and yet from some of them, instead of joy, come thin, east-windy, carping criticisms labelled psychological, as if that were the end of the matter. Granted a measure of truth in some of these explanations, the transformed men and women are still there. Some light on the method of God's working, even though labelled psychological, cannot explain away spiritual and moral realities, although to think that it does is one of our modern fallacies. In theological education, had we not better make a fresh and close study of spiritual dynamics and especially of the greatest of them—the traditional Christian faith and its work yesterday and today. Moreover, to save some Theological Professors, smothered in passing theories and choked with vocables, from certain modern idolatries, would it not be well to prescribe for them work in a mission, or with the Groupists, so that they might see and hear the ever authentic witness—I was blind, now I see and He opened mine eyes. Do study workers not need to be kept in touch with reality? Surely such as speak of classical Christianity as worn out have no sense of history, and, what is worse, no sense of humour; and so they miss the only things that matter. Of what use is theological education when it has ceased to be held in the grip of moral and spiritual reality?

III

But what, more closely, is this vital, traditional yet contemporaneous Christian faith? How is it to be expressed today? To train men to express it to each passing generation is the distinctive calling of the Christian Colleges.

To understand it nothing is more important than a right approach to it. It must be clearly seen first as a life-movement and not as a literary cult however learned. Literature reflects life and may feed it, but it can never beget it. Not from the schools did the faith first come, but from the mountain and lake-side, from the upper room, and in ways that made and make the devotees of the schools rub their eyes, or mayhap raise their brows in superiority or scorn. Not to the learned because they are learned, or to men full of meat, but to the needy and simple of heart it came and still comes.

In our studies of it, has not the British Cambridge school of history done something for us in reminding us of the right approach to classic Christianity through the New Testament, when it summons us to look first at the life-movement out of which the Church and the New Testament grew. Pentecost, and not the ethical teaching of Jesus, is the open door to classical Christianity. The latter is one of the treasures those who enter that door, discover and find to be their own. But do others, untaught of the Spirit, know its untold and priceless wealth? Spiritual treasures are still the gift of the Spirit and not necessarily of the schools. These latter remain forever the second, not the first. First life, then literature; first the Spirit, then the writings; first two or three and the Christ in their midst—the Church, and then all that has followed of history and doctrine and sacred learning. The traditional element in Christianity stands pre-eminently for a life-movement, and futility is on us in Theological Colleges whenever we forget it.

Of this life-movement, as of all life, God himself is the fountain head. Here, as in all other things, "In the beginning God," and God created. And as to the method of it, what better expression can there be than the Pauline one:— God was in Christ reconciling the world unto himself? There we have the substance of classical, traditional Christianity, to propagate which the great majority of Theological colleges have been founded.

IV

Now of that central Christian fact many interpretations have been given and many theories woven. How many? We have only to call to mind Principal R. S. Franks' "History of the Doctrine of the Work of Christ"; and in regard to the terms in which such theories have been clothed, to think of Dean Shailer Mathew's "Atonement and the Social Process." But behind and beneath them all there is the Christian witness to a fact. There is the throb of a great and glad experience of God known and life found and the power of unselfish living realized; and all our learning, critical, historical and psychological, so important in its own place and so helpful as explanation in part, simply cannot touch it. I repeat that to explain some methods of life's working is not to explain life away. After our final word of explanation, it is still there, the great treasure and the great mystery.

Moreover, to hold that fact of life in Christ against the world, leaves abundant room for the researches of scholarship in its multiple departments. On the other hand, a true science of Christian biology deftly and unceremoniously bowls out the fumbling batsmen of many finely spun and far-fetched theories that seek to explain the Christian life away. It insists on holding fast the facts of experience. As in the case of St. Paul it takes many back to the shining corner on the way to Damascus.

The vital thing to be remembered in regard to traditional Christianity is that the initiative is always God's. Given that, and one has the key to the classic doctrine of grace; given that, and there is much room for varied interpretation; given that, and a man's feet are in the way of faith; given that as centre, and the other foot of the compass may swing as wide a circle as life itself. But that withheld, or niggardly granted, then it seems to me that the secret of the traditional faith is missed and one cannot hold classic Christianity; indeed, one cannot have a theology worth thinking about. At best one may only frame some type of religious anthropology. However nobly conceived, it will still be an anthropology and not a theology. And has not that been the weakness of much so-called Christian teaching recently? It begins with man and the apotheosis of man, and it ends with man and our helpless futilities. It required the bombs of Barth and Brunner to recall us to the fact that religiousness with the most optimistic anthropology, is not Christianity, that in fact there is a vague and rosy re-

ligiousness that is the enemy of the traditional faith, for Christianity is a historic religion and not a synthetic idealistic philosophy. It stands first for God's down-reach to man, and not for man's up-reach to God. In this matter priority and order are heaven's first law. Man can work out only what God has first wrought. And it is through the historic Christ that God's full invasion of our nature unto salvation has come. Of all futile Gospels, I know no one more mocking to man's helplessness than the constant challenge to stir up his vitals and so find his true stature and grow his own God, for it is not challenge but power that man needs. The heart-beat of the Christian faith in man begins with a sense of sin-forgiveness, with pardon and power, forgiveness and newness of life. Thy sins are forgiven thee, rise, take up thy palet and walk. The grace of God hath abounded toward us in Christ Jesus. There, indeed, is good news and challenge too; and that is the essence of the Christian message, for God was in Christ reconciling the world unto himself.

Of course, it is not forgotten that the water from that free-flowing spring, has on its course down the ages received colour from its channel. As many have shown, and most recently Dean Inge in his sermons to students, there are the Jewish, the Greek, the Roman and the Teutonic elements in our theologies and ecclesiasticisms. Here I cannot forget, because of that and much other brave thinking, that a recent Anglo-Catholic writer has declared Dean Inge to be "no Christian." He is at best a Plotinian, and at worst the Anglican Dean of St. Paul's. But when I think of his brave witness from the heart of vast London for things Christian, I can only answer, may such Plotinians and Anglican Deans be multiplied, for with the grasp of a first-class mind, with vast learning and a virile style he separates between the living water and all its varied tints, and gives us to drink of that Christ mysticism that so satisfied and fortified the dauntless St. Paul—"I live yet not I, it is Christ that liveth in me, for God was in Christ reconciling the world unto himself." Tinted, deeply tinted, by lands through which it has flowed, yet the river of life has not been completely subdued by such elements, for it is powerful to subdue all things unto itself. Even though it should appear to be sometimes lost in a bog as in the days of Luther, or in more modern days in Russia, in Hitler's Germany, or in North American anthropologies and humanisms, men in their need can always cut back to the fountain-

head for the gift of God through our Lord Jesus Christ. So they have repeatedly done, and so must Theological Colleges always be careful to do.

VI

That such has been and is the heart of the Christian faith can be seen from a swift and cursory glance at its history. That faith has come to us in two main streams of witness:— the one stream through the Logos doctrine as in the Fourth Gospel, through the eastern Church, through Clement and Origen and the Mediaeval mystics, through Anabaptists and Quakers, through Denck and Fox, Burroughs and Barclay to Rufus Jones and Carl Heath; and the other stream from St. Paul, by way of the great Western Church, through Augustine and Aquinas to Bellarmine, Leo XIII and Pius X; through the Protestant Reformers—Luther and Calvin, Knox and Cranmer to Chalmers and Jonathan Edwards, Wesley and Dale, Bushnell and Gore, and such as speak with authority the evangel today. Now in these main streams there have been many points of difference and contention, the chief one perhaps being in regard to the relation of man to God and man's enablings in his own nature to seek for God. They have differed on whether Christian experience wells up, or invades and breaks through. But in both streams the initiative is held to be with God. They witness to the one central traditional faith. The same central witness is seen in the Creeds and Confessions, in the Sacraments and Symbolism of the Churches,—pre-eminently in the Mass and the Holy Communion. It has been the central truth in revivals of the Christian religion. It was on this one question "What is the Gospel" that the Churches which met at Lausanne were heartily agreed, and Lausanne's declaration was afterwards made the confession of the great Missionary Conference at Jerusalem. These surely are significant facts for theological colleges to ponder. Whatever other traditional elements there may be in the Christian witness, that which emphasizes the Grace of God in our Lord Jesus Christ is pre-eminently the chief. Without that, is there any distinctive Christianity at all?

SOME PRIMARY ISSUES RAISED IN VOLUME III OF THE STUDY OF THEOLOGICAL EDUCATION

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I *Relating to Student Life in Seminary*

When a student enters seminary, he finds a large variety of experiences which are significant for his own development, although they are not commonly thought of as a part of his curriculum.

1. *The economic needs.* Financial needs are characteristic of almost all seminary students. The majority come from homes of limited means. One-third have families of their own to support. Two-fifths must earn all their seminary expenses. Remunerative work monopolizes time outside of classes, leaving little time for recreation and cultural pursuits, aspects of life in which there is already a serious lack in the lives of many students. The student's probable future does not justify him in borrowing heavily.

Is there any solution for this pressing economic problem? The following have been suggested as possible directions:

- (1) More adequate loan funds. But how can these be repaid?
- (2) Expanded provision for scholarships and subsidies. But there is a serious question whether those may not have already undermined independence and self-reliance.
- (3) Recruiting from higher economic levels? But how is this to be done on any significant scale?
- (4) Integrating remunerative work more closely with class work. This is again along the line of field work and doubtless will be considered there. But any saving of time brought about by this means is justifiable only in so far as the process itself is educationally sound.

2. *Physical health.* In many seminaries, but not in all, the students have some provision available for participation in "group medicine" at a low cost. A serious illness requiring hospital care is a heavy drain on the already limited resources.

In only a few seminaries will the student find provision made for recreational needs. It may be in part due to this condition,

that so large a proportion of the students indicate that they do not feel energetic, or that they feel dull and tired.

Should the seminaries assume greater responsibility for the physical welfare, and especially for the recreational needs of their students? Would this encourage ministers in training to take a more intelligent interest in play activities which are commonly held to be a weak spot in American life and which presumably will become increasingly important as leisure time increases? Aside from the personal gain, would his community gain from this experience?

3. *Mental health.* In respect of mental health, the Study confines itself largely to the students' problems of adjustment and the way in which they are met. In dealing with problems of intellectual readjustment, students indicate they have received much help from "talks with faculty members." But in problems of moral and social adjustment, students report little aid from the faculty. Yet it is these which constitute some of the most fruitful sources of disturbance to mental poise and health. There is evidently a need for a larger degree of student-faculty friendship and contacts of an informal kind.

It is to be wished that the Study had given us information regarding the personality of theological students, comparable to the data on intelligence. To be sure, tests of an objective kind in this realm are open to many objections. But there is a suspicion in some quarters that among theological students there is more than a fair share of persons "whose mental and emotional balance is so precarious that success in the ministry is highly improbable," to use the words of Clara Bassett after her investigation of mental hygiene in theological schools. If and as far as this may be true, there are some vexing questions. Why is it that so often some twist in personality is associated with a degree of conviction which frequently does not exist in persons whom we call well balanced? Where is the danger line beyond which we dare not be party to sending a student into the ministry? What are to be the bases of our judgment so that we may act with confidence in either retaining or eliminating the student whose personality raises questions?

II *Relating to Standards*

Presently our student is preparing to graduate, probably with a degree. His seminary life has probably been confined to one in-

stitution, so he will probably not know to what a surprising degree his institution is a law unto itself, going its own way regardless of every kindred institution in the world.

1. *As to admission.* His fellow students have brought with them a wide variety of preparation. One out of every four students in 1929-30 was not a college graduate, in the enrollment of institutions having a relatively high standard. For the country as a whole, the Study estimates that half the theological students did not hold college degrees. This condition materially lowers the academic standards of a given institution, and dilutes the student body with men who are unable to do work at a graduate level.

2. *As to standards of work within the institution.* As to quantity of work carried, some students have so many hours in their schedule that it is impossible to see how first-rate work can be done. More significant is the uncertainty regarding the quality of work done. There is no uniformity in grading, either in methods employed or in strictness. The Study comments, "Much would be gained if the seminaries could agree upon a uniform scale," and suggests that the old feasible way is a "system of comprehensive, objective examinations uniformly administered and scientifically standardized by current statistical methods." This has been done in many types of college work but is impossible in the present condition of extreme individualism among seminaries.

3. *As to requirements for graduation.* Again, wide variation is found, as to thesis requirements, examination requirements, and language requirements.

4. But it is as to the *degree* that the student finds the greatest confusion. His Bachelor of Divinity degree may represent a theological course following high school, or a theological course following college, or in Canada, a postgraduate course following seminary graduation. Or other degrees entirely may be given for the same type of work. And in the higher theological degrees the same kind of confusion exists.

This Conference in 1932 adopted a resolution looking toward the standardization of theological degrees. It remains to be seen what the effect will be. The report remarks, "As long as each seminary goes its own way, without regard for what other seminaries are doing except perhaps in matters of competition for students, the situation cannot change. There is need for more comity among students; and for more inter-seminary cooperation, especially in

matters of standard. To achieve these, a central clearing house is needed." (83).

III *Relating to Extension*

We pass now to a group of issues raised, touching the responsibility of a seminary to persons who do not come to reside within the institution. A number of seminaries are conducting a wide variety of extension services. This embraces the offering of educational opportunity to five classes of persons: seminary graduates, ministers in service whose education has been defective, professional religious workers on staffs of churches or other institutions, laymen rendering voluntary service, and persons desiring guidance in the study of religion.

Of especial significance for our purpose are the following questions:

1. What responsibility does a seminary have for the continued education of its graduates, especially when they cannot return to live in the seminary?

2. What responsibility do the seminaries have for the further education of ministers whose training is defective? According to revised census data given in Volume II, p. 14, 23.6 per cent or about one fourth of the ministers in nineteen white Protestant denominations are graduates of both seminary and college. The remaining three-fourths would fall in the group here called those with "defective education." About 18 per cent are graduates only of colleges; about 12 per cent are graduates only of seminaries; while about 45 per cent are graduates neither of college nor seminary. This again is one of the outstanding challenges revealed by the Study, to the Protestant churches as a whole, and certainly to the seminaries as a part of the religious life of the country.

3. How shall seminaries coordinate their extension services more effectively with other types of adult religious education work with the laity, such as the leadership training work of the International Council of Religious Education, and so on. In Volume I, at p. 179, there is a memorandum by Professor N. E. Richardson which is pertinent to this question which has received too little attention.

4. How many seminaries relate their extension work more vitally to the actual problems of humanity? It is notable that sum-

mer school curricula show a decided shift away from the traditional curricula of seminaries. In so far as this is desirable, may it not be done also in extension work? The Study suggests that through extension work seminaries may increasingly "reach out and gather evidence relating to the actual problems of humanity, with two distinct advantages: (1) a large variety of actual problems will be brought to the focus of attention; and (2) a greater variety of ways and means of dealing with these problems will be discovered." (500).

IV *Relating to the Seminary as an Institution.*

1. *Recruiting of faculties.* Seminaries have largely followed the practice of recruiting professors from the pastorate. For some subjects this policy has very understandable reasons. For others it raises certain questions. Would it be wiser for seminaries to recruit more largely from such sources as college teachers, and recent Ph.D. graduates?

Again there is plainly an "ecclesiastical circle" in the training of seminary professors. Most faculty members have received their education and their degrees from institutions maintained and supported by the denominations represented. This makes a sort of theological inbreeding. It will be defended by some on the ground that it helps to preserve the intactness of forms of belief. It will be attacked by others on the ground that it tends to shut out divergent points of view and foster denominational-mindedness. This is a question to be faced by each seminary, in light partly at least of the extent to which they are determined to build up a school of thought of whatever persuasion, whether liberal or conservative.

2. *What is expected of a faculty?* Within each seminary there exists a large measure of freedom for individual professors. But the Study leaves unsettled the larger question, to what extent a seminary professor is expected to be a leader or a follower within his denomination. Is he set to guard a viewpoint through his teaching? If so, to what degree can he remain thoroughly honest intellectually? Is he expected to be a leader in the thought and practice of his communion? If so, to what extent does divergence unfit him for his task? Some of the most heated actual issues of contemporary religious life cluster at such points as these.

3. *Government.* The average age of representatives on the

governing boards of seminaries is 57. Educators have a very low representation on these boards, being exceeded in number by ministers, bankers, business men, and professional men.

Might seminaries be more likely to break out of traditional arrangements where such breaks are needed, if youth were a little more represented in the government of these institutions, and if those sought for such positions were more often educators?

4. *Finance.* Seminaries as a whole are well off in financial resources, nevertheless their financial situation is very little better in relation to their needs and the purchasing power of the dollar than it was in 1910. "And apparently they are not getting as large a share of the funds of the church as they did ten or twenty years ago." (486).

Is it possible that philanthropic gifts in the near future wait for seminaries with the courage to venture into some of the directions which seem rather plainly indicated by the findings of the Study?

Other Major Issues Raised in Volume III

- I. Relating to the source of supply :
 - 1. Recruiting.
 - 2. The students themselves.
 - 3. Their pre-seminary education.
- II. Relating to the education carried on :
 - 1. The curriculum.
 - 2. Teaching methods.
 - 3. The library.
 - 4. Field work.
- III. Relating to the future :
 - 1. Self-study by seminaries.
 - 2. Cooperation within groups of seminaries.
 - 3. Cooperation with colleges.
 - 4. Cooperation between seminaries and the church.
 - 5. A common "clearing house"?

STANDARDS FOR CLINICAL TRAINING OF THEOLOGICAL STUDENTS

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In dealing with present problems it is often salutary to place them in the perspective of history as well as in the cross section of our day. In accord with the historical motif of our Conference, I want to recall a remark made by President Lowell on one occasion when he paused to look back through the centuries. "It is hardly an exaggeration," he said, "to summarize the history of 400 years by saying that the leading ideas of a conquering nation in relation to the conquered was in 1600 to change their religion; in 1700 to change their laws; in 1800 to change their trade; and 1900 to change their drainage." Many physicians have commented on this passage saying: "This places modern medicine, especially in the aspects of hygiene and public health, in the forefront of our civilization." But most of us fail to realize what this means. The last centuries of specialization have helped us to forget that originally the powers of priest and physician were vested in one person; yet, on the other hand, those in whose hands we have placed the responsibility for our health today have come to realize that their task involves much more than attention to our drainage. In recognizing the primary importance of prevention our health officers have come to realize that their programs must include not just medical workers, and social workers, and leaders of industries, those who have control of public works, and housing conditions, parents, and teachers, but also and even primarily clergymen. The term health is coming now to "include sanity of beliefs as well as soundness of body,"¹ health of either soul or body involves the health of both. As we go forward today, evolving out of the 19th century with its emphasis on drainage, we are thinking in terms of changing the

¹ Charles Macfie Campbell: *Delusion and Belief*, Cambridge, Mass.; Harvard, 1927.

emotional life of our people, and confronted with this problem we are again asking questions of religion.

The clergyman too, as has been evidenced in this Conference, and as our program today bears witness, has come to realize that on his shoulders rests a fundamental responsibility for the health of his community, and that he cannot fulfill this responsibility even as concerns the soul without taking into consideration the emotional life and general health of his people. With this realization came an enthusiasm throughout the seminaries of our country for training in mental hygiene, psychology, and psychiatry. The clergyman felt himself lacking, especially the young clergyman, and students in the seminary.² They felt that other specialists in human problems were possessed of superior techniques, and as a matter of fact many for this reason are leaving the ministry or deciding against it. They began to lose what has been termed the holy indifference which had given them strength in the fulfillment of their task through the ages, enabling them to preserve perspective concerning the diverse members of their flock. They have become more and more emotionally involved in the emotional problems of their people, becoming sick with them, the blind leading the blind, and too blind in many cases to see what they were doing.

Now the growth of the church through history has been a corporate growth and each step forward is from one point of view an adolescent experience, a blind groping, great enthusiasm, exaggerated motions, containing potentiality for great progress and great regression. We see this in the impulse throughout the seminaries now under consideration.

To consider the positive side first: It is noteworthy that the clergyman alone among specialists in human problems, in most instances, is forced to go directly from his books to his practice in the community, like the medical student of fifty years ago. He meets for the first time in his study problems about which he has read but in the handling of which he has not been trained. In consequence on one occasion he may spend the best hours of his ministry discussing religious problems with a parishioner whom any physician could tell him was physiologically and psychologically

² Cf. e. g. Dunbar, H. Flanders. *A New Opportunity in Theological Education*. A description of the policy and program of the Council for the Clinical Training of Theological Students. (Revised and Approved for 1934), p. 4.

unable to grasp what he was saying and indeed might be harmed by it. On another occasion he may pass over as relatively unimportant an incipient problem in a parishioner which he could have relieved, which however, because of his oversight went on piling up to bring about disaster not only for the parishioner, but also for the parish.

We all of us realize today that the clergyman needs practical training in handling human problems and this, following the medical analogy, we have termed clinical training. It would be more appropriate to call it pastoral training, but unfortunately in pastoral training as understood in the seminaries even including courses in pastoral theology the all important factor implied by physicians in the term clinical is omitted. In other words, students are told by experienced pastors what to do in such and such a case. The more radical among our seminaries give courses in abnormal psychology and psychiatry but again without adequate clinical material; that is, without giving the student opportunity for adequate contact with the human being whose problems he is discussing. For this reason it remains an open question whether such courses do more harm or good. To remedy this defect field work courses are being given increasingly serious attention but they have remained fragmentary, and fragmentary experience of human beings leaves the clergyman in an analogous situation to that of the doctor who treats patients in terms of a knee named Jones, and a heart named Rutherford. The heart or the knee may be interesting, but physicians realize today that neither one has much meaning and that neither one can be effectively treated without an understanding of the personality to whom the heart or the knee belongs. Similarly the youth as he appears in the boys' club and the lady as she receives the minister is only a fragment of the total lady and the total boy. The clergyman will be able to give wise advice to the lady who pours forth her troubles while entertaining him for tea only if he has some conception of the total lady—during the other 23 hours of the day and the thirty, forty, or fifty odd years of her life. This type of understanding of people is obtained only by living with them through long years of pastoral experience and even then we are coming to see less satisfactorily than by living with them in such a way as that made possible by the Council for the Clinical Training of Theological Students, that is in a controlled setting working together with other specialists in human problems; for

example, the general physician, the psychiatrist, and laboratory man, the social worker.

It was in order to give clergymen this opportunity that the Council for the Clinical Training of Theological Students was established about which I was asked to speak to you. This Council consists of clergymen, general physicians and psychiatrists whose task it is to establish standards of clinical training for theological students and to open the way for it. To give you an adequate impression of the Council and its history and development would require more time than I have at my disposal. You can read some of it in its descriptive pamphlet. Theological students trained under the Council are given the opportunity to live for three or more successive periods of three months among people in distress in mental hospitals, general hospitals, prisons, poor farms, and similar institutions, themselves becoming liaison officer between these institutions and the community, including its clinics and its social agencies. They are enabled to consider the problems of these individuals in the multiple perspective of those involved in producing and healing them: the family, the social group, the teacher, the social worker, the laboratory man, the physician.

Ten years ago when I first became interested in the experiment that has become the Clinical Training for Theological Students, the fact that the clergyman needs such an experience was not recognized. It was with great difficulty that the interest of any doctor, or even clergyman was aroused. Today, there is a general recognition of the importance of the problem.

Now to turn to the other aspect of our problem. Unfortunately, as so often happens, the pendulum has swung to the other extreme. Theological students are to be found in child guidance clinics, hospitals, and institutions for social welfare throughout the country, getting such training as they can, very often without the knowledge of their seminaries and very generally without adequate supervision. Only too often, these students, after a few months training, go out into the community to set up psychiatric clinics in churches (with no medical affiliation), and to apply what they have picked up of psychiatric techniques in their pastoral work. Such notices as the following are attracting increasing numbers of people. "Now at last you can consult a psychoanalyst free of charge. Come to our church clinic." This situation plays into the hands

of charlatanism and is becoming a public menace.¹ More than this it is robbing our communities of their pastors.

This is particularly unfortunate also from the point of view of the working together of clergyman and physician. Today the medical profession is setting out to clean house. We have come to realize that taking cover beneath the M.D. label are a great many dabblers in human problems: psychiatrist and personal counselors, who do as much harm and usually more harm than good. And even more important we have come to realize that the average physician, be he specialist in a big city or general practitioner in a rural community, must have specialized training in emotional problems in addition to his general medicine and surgery, not only in addition, but on a par with them.

Our ideal of the general physician today is a man as well trained in psychiatry as he is in medicine and surgery. In the big cities we will always have specialization, psychiatrists and surgeons and internists, and even sub-divisions among them. In the rural communities we must have men equally trained in all three (psychiatry, medicine and surgery) and able to pick out the curable from the incurable and to devote time to the former in cases where facilities are inadequate.²

With this advance in medical circles has come from the side of mental hygiene and preventive medicine an attempt to warn the public against charlatans and the inadequately trained, particularly among those who aim to treat mental and emotional ills, be they medical men, clergymen or laymen including first of all Ph.D.'s in psychology. For this reason we are entering a third phase of the relationship of clergyman to physician. We had first complete separation and suspicion on both sides, then friendliness of an erratic sort, and now a definite move in the direction of real cooperation, involving standards of cooperation, and a warning of the public against those who do not meet these standards.

In other words, theological students who have picked up train-

¹ Dunbar, H. Flanders. *A New Opportunity in Theological Education*. pp. 8-9.

² If it be objected that at present very few rural general physicians are so trained it is necessary only to recall that we are speaking now of training students at present in the seminaries who will become influential in the community contemporaneously with present-day medical students who are being trained in this way.

ing as they could with the approval usually of the very men within the medical profession who are being taken to task for their own inadequacies, are beginning to be and will be increasingly subjected to a type of criticism which is increasingly dangerous from the point of view of their leadership among their parishioners. On the other hand, those who have had training which comes up to certain standards are welcomed as perhaps never before by the physicians of the community.

It was in order to protect clergymen in this respect that the Council for the Clinical Training of Theological Students having set out to open doors for clinical training is now becoming an organization in the religious field, analogous to the American Medical Association in medicine, to set standards of training. This does not mean any definite relationship to or interference in any given seminary any more than the American Medical Association has anything to do with any given medical school; but it does mean approving those institutions where theological students can be given, in terms of our present knowledge, adequate clinical training or internships, just as the American Medical Association approves hospitals for medical internships throughout the country for medical students.

For this reason the Council prefers to grow slowly. Its present geographic distribution is only from Boston to Baltimore, and west to Chicago including Pittsburgh, Syracuse, New Jersey, etc. We have had invitations from hospitals to send them the requirements they must meet in order to become training centers and to send them theological supervisors. Many of these requests have come from west of the Mississippi, even from California. The Council has postponed opening training centers in these hospitals in spite of the fact that they have many of them offered to pay the salary of our supervisor from the start. This has been either because the institution has lacked an adequate teaching representative on its own score, or because we have not had a man adequately trained to send as theological supervisor. We have found adequate joint supervision to be a fundamental necessity if the clergyman is to be given this experience and at the same time to be safeguarded against being misled by it. There is nothing more disastrous than courses which afford the student too little help from the point of view of assimilation in terms of his tradition or of his professional responsibility.

In summarizing the advantages to the clergyman of such training it is important to remember that many people come to the clergyman with their problems long before they think of going to a general physician or psychiatrist. The clergyman with no clinical experience has no way of knowing which ones among his parishioners should be sent on to a physician or psychiatrist before it is too late, and which ones he can help himself. The clergyman with understanding can save a great many of them from the necessity of going to a physician. In other cases he can send them to a general physician or psychiatrist at a time when a relatively simple treatment can cure them before the illness has destroyed beyond repair. In this way he may fill an important place in the prevention of illness.

Furthermore, in his parish calling, the pastor has opportunity to spot the first signs of incipient disease, physical or mental, before the parishioner has even realized the need of coming to him. This is a thing that only the clergyman can do. The tendency on the part of the clergyman to use the new training in personality problems, which is now open to him, as an excuse for devoting more and more of his time to personal counseling in his study is distinctly unfortunate, because that is the sort of thing that the general physician and psychiatrist can do already and are especially trained to do. The clergyman in many instances (of course not all) is wasting time which might be of untold value in terms of prevention were he to spend it instead in the homes of his parishioners. He should not forget that he is the one officer of health who is welcome in these homes before illness has developed.¹

In other words, the clergyman has a responsibility for the detection of illness in its early beginnings before the parishioner himself is aware of it, and the handling of it by wise advice or by early utilization of the resources of his community, including general physician, psychiatrist, social agencies, and so on. There is a more specialized help he can give in hospitals; but it is important with the clergyman's growing interest in the more serious forms of mental and physical illness that his attention be not too much distracted either from his responsibility in prevention or from his

¹ It is significant to note that in the 12th and early 13th centuries, at the 3rd and 4th Lateran synods, the appointment of a scientist to each metropolitan church was asked in order that he might teach the priest that which was necessary to the cure of souls.

own unique contribution as a pastor in relation to the contributions of other specialists in human problems. If he is to work together with physicians at all he must come to understand himself, and them, and their goals in terms of his own. This he will be able to do only if he adds clinical training to his equipment.

Thus far I have emphasized the clergyman's task in ministering to those distressed because this is the aspect of his ministry with which the clergyman today is most intrigued, and in connection with which he is stressing his need of specialized technique. As a matter of fact there is a great part of this burden that the pastor who wishes the best for his people should shift to other shoulders than his own—in our large cities to clinics and social agencies, in rural communities, to the family doctor. In passing I should like to note that the pastor inclines to lack discrimination just here. If he finds himself surrounded by admiring and devoted parishioners he thinks he is succeeding. He seldom stops to look into their faces and ask himself what these particular people represent in the community, and in terms of health. Should he do this, he would find very often that his most devoted admirers constitute a little army of neurotic and sick people whom he is helping and leading forward on their way to the mental and general hospital. It is the rare pastor today who has that objectivity sometimes called holy indifference which enables him to keep clear of those sticky transference situations which even the young student in psychiatry recognizes as an indication of immaturity in the personality of the psychiatrist whose patients admire him too much and come back too often.

Still more important, the clergyman in his pastoral work is only too likely to forget that his responsibility for the health of his parishioners including illness among them and its prevention, begins long before they begin to come to him in distress, begins in his teaching and his utterances from the pulpit. There is a great need today for a rethinking of religious concepts and techniques in terms of what we know of emotional life and development. It is of the essence of religion to present a way of life, and the principles of individual and group conduct, yet the clergyman is too often unaware of the extent to which through this function he molds lives, contributing to health or disease of the individual or of the social order. To make this concrete I shall give a case history, paraphrasing the patient's own words:

James Roe, age 7, was the model boy in the Sunday School, and the pastor's pride and joy, to say nothing of his mother's. He always sat on the front row with folded hands, a pattern of Christian precepts, to be pointed out to the bad boys, who laughed and poked fun at him as well as at the teacher. He had never been known to disobey; rarely had he been known to do anything on his own initiative without asking for permission; and he very seldom did anything anyway unless he was told to do it. James had found that when he did things the other boys did he was only too likely to do something inexplicably wrong, and then the widowed mother, who often told him that he was all she had in the world, would cry pitifully. He would never never forget how on one of these occasions after he had run away, the pastor took him to his study and told him what his dear saintly mother had lost in the death of that splendid man, his father, and what a lot he had to live up to, and for how much he must make up to her.

So James had decided that the safest way was to do all his adventuring in his own mind, since that could disturb no one. He built himself castles and rescued forlorn maidens to his heart's content, sitting demurely at his mother's side when her friends came in to call. He knew he was good, the best boy in school; his teacher had often told him so. He began to wonder if God had intended him for some great destiny, like the prophets in the Old Testament.

When James was 14 the small income his father had left was mismanaged and swept away. The course of study to which he had devoted himself feverishly in preparation for his mission (too feverishly, as it was said about town, because for all his brains James was a delicate boy) was rudely interrupted because on his shoulders devolved the responsibility of supporting his mother. The pastor, his constant friend and advisor, talked to him about the discipline of the cross, and the Christian character that is gained through disappointment. But James somehow could not understand why God, who had destined him for such great things, should now force him away from the studies he loved into the high-pressure life of self-seeking and competition, where all the Christian precepts seemed to have been replaced by the maxim "the devil take the hindmost," where an oath or a crude joke would open more doors than any amount of brotherly love. He found himself a sort of laughing-stock because of his gentle ways; but

then Christ too had been scourged. Somehow he wasn't succeeding. He lost one job after another, and he couldn't bring his mother home enough to eat. He thought of God and that splendid man, his father, and wondered if it could be that he had failed. The pastor continued to speak to him of Christ, but he felt only a gnawing sense of failure . . . and then something cracked in his head. Later, in the mental hospital, he told the superintendent he was Christ; and rather incoherently threatened him with damnation or pled for freedom. Somehow he "couldn't make them understand." It was too late for them to help him.

This story has so little unusual about it that probably everyone of you will feel that he knew James Roe. But the striking thing is that the people about town thought it was over-work that sent James to the mental hospital. Even now they would scarcely believe you, were you to tell them, that over-work in the absence of emotional conflict never sent anyone to a mental hospital, and that in this case it was essentially the pastor himself who quite unwittingly and with the best intentions in the world drove James there. In other words, every one of you will realize that the physicians on whom the ultimate responsibility for caring for James Roe devolved, asked themselves many questions about clergymen; some of them even going so far as to wonder whether a campaign should be directed against religion analogous to the campaigns directed against sources of infection, like typhoid in streams. And I believe any one of you who had talked with James Roe and the many like him, knowing enough of the mechanisms of disturbed personality to understand how his illness developed, would sympathize with these physicians. Many physicians turn against religion, not because they are materialistically or mechanistically trained, but because they have had to care for the sick personalities whose illness religion or pseudo-religion has fostered.

But now let us turn for a moment to James Roe's pastor. He had been educated in a seminary where it was believed that the seminary's main function was to teach theology, including Greek, Hebrew, exegesis and so on, not including theology in relation to individual human problems.¹ Like the majority of his brethren he

¹"Dean Fosbroke . . . said that during his thirty-four years in educational work the whole temper of theological education had changed, and that this was largely due to the Cambridge School, with its fine spirit of free investigation. He went on to say that the time had come for seminaries to admit

had faced in his study for the first time real human problems with which he was to deal, problems about which he had read, but in the handling of which he had not been trained. He had been desperately aware of his need for guidance in the handling of James Roe, but he had no friends he could trust among the physicians of his community. He had not known how to make friends with him.

Furthermore, he had not realized that his setting of standards and ideals had anything to do with health, except perhaps health of the soul. Not only had he not considered cooperation with physicians, he had not even realized that in setting standards out of accord with what is known of physical and mental health he was unwittingly but inevitably preparing the soil for the development of illness.

One could tell story after story illustrating the same point; homes sacrificed to the care (honor) of ailing father or mother-in-law, and the many other tragic results of devoted obedience to false religious standards and ideals, to say nothing of the hidden fear and secret guilt that haunts the eyes of so many religious people who feel that in some way they have trespassed against the God of their fathers; or of the hatred and defiance in the eyes of others who feel themselves in some way betrayed, bound or smothered by that which they had been taught to respect and love.

A dramatic example here was presented to us not long ago in the popular play "The Barretts of Wimpole Street." There one saw the favorite daughter of the Puritan father confined to her bed and forced bit by bit to relinquish her hold on life itself by her love for her father and his love for her. This emphasis, as you will remember, is carried throughout the play as it builds up to a dramatic climax in Barrett's story of the love of his wife, Elizabeth's mother, which turned into fear because he did what he knew was right. We are inclined to overlook the part played by religious

that there are some things they cannot do, and chief among these is giving the student the sort of clinical training which the graduate in medicine receives in his internship. The clergy, he averred, will never be properly trained until the diaconate is taken seriously, and every seminary graduate made to serve one or two years, at a salary just sufficient for a single man, under a rector who is able to impart practical training. If need be, certain parishes should be subsidized in order to make this possible. The central task of a theological school, said the Dean, remains the teaching of theology." *Official Bulletin of the Episcopal Theological School*, vol. xxvi., April, 1934, No. 3, Cambridge, Massachusetts.

concepts and disciplines in the development of personalities like James Roe and Barrett Sr.

One further illustration: a difficulty is often the result of an inadequate handling of the symbols through which religious concepts are expressed to the people. For example: "A great many people today are giving up religion either because it seems to them ridiculous to believe that God is anthropomorphic—an old man with white hair sitting above the clouds—or because they have a deep hidden resentment to pray 'dear Heavenly Father' with any sort of comfort. They fear or resent in the Church a continuation of parental authority—or long for it."¹ We are all of us familiar with the group of people who use the Church as a way of avoiding responsibility.

But this whole question is one to which I can only refer in passing because an adequate handling of it demands careful study by men trained in religion, but trained also in what we may call the clinical approach to people. There is too great a tendency to feel that matters such as these can be thought out in quiet hours in one's study. But the clergyman who remains in his study, even seeing people there, will have a very inadequate concept of the part which religion plays in their lives and of the way in which he himself is molding them.

On the other hand, the major emphasis in the work of students under the Council is the thinking through of what their clinical experience means in terms of pastoral experience, in relation to their teaching of religion, to their fuller use of techniques of the Church, public services, and particularly the techniques of the private devotional life, prayer and meditation as concerns its use in homes and in hospitals. President Herrick asked me not to talk too much about this particular side of the pastoral emphasis because this is the thing that he wished to discuss. Therefore, in spite of the fact that this is really the most important aspect of the Council's work I have devoted more time in presenting to you the work of the Council in its relation to other groups and organizations in the community. I should like to note in passing, however, that so marked is this aspect of clinical experience under the Council that letters are received very frequently from vestrymen and parishioners en-

¹ Dunbar, H. Flanders. *The Faith and the New Psychology*. The Living Church. January 13, 1934. p. 14.

quiring about the Council's courses in homiletics or prayer—because their minister has come back from a period of training under the Council having learned at last how to preach or how to pray!

"Today we are fascinated and a little frightened by a picture of unusual misery and suffering, and we speak of crisis in our social order. We are spending time, energy, and money in picking up the pieces, alleviating the distress of those who have fallen over the precipice, so to speak, but our attention is absorbed by these works of charity so that we do not see the thousands standing on the edge of the precipice, falling over more rapidly than we can pick them up. Our own emotions are such that we are readier to alleviate suffering than to prevent it. Yet half the attention in terms of time, energy, and money devoted to those standing on the edge of the precipice will accomplish more than the expenditure of all we have in picking up the pieces."¹ To realize this demands more insight perhaps than we can expect of the layman. On the doctor falls a heavy therapeutic responsibility because people look to him first of all to pick up the pieces. But the clergyman if he maintain his perspective and remember the words: "I am come that they might have life, and that they might have it more abundantly"—should realize that an important part of his mission is to prevent disease of body and spirit, and should have sufficient control of his own emotional life to be as willing to prevent as he is to try to cure.

The pastor who has added to his training in the seminary what we have called clinical experience in the handling of human problems, who has assimilated his clinical experience in terms of his tradition and through it has gained a mastery of himself which permits him to remain still a pastor, will take his place with the physician again at the forefront of our civilization in an age in which we need him perhaps as never before. He will be able to pronounce with conviction words which he has pronounced too often with a deep doubt in his own soul: I am come that they might have life, and that they might have it more abundantly.

¹ Dunbar, H. Flanders. *What Happens at Lourdes?* Psychic Forces in Health and Disease. *The Forum Magazine*, April, 1934. p. 231.

CLINICAL TRAINING FOR THEOLOGICAL STUDENTS

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There is one part of the Report to which we have given rather scant attention. It is the criticism that active ministers make of their seminaries. Of course it is quite likely that being human they may be more inclined to blame the seminaries for their failures than to bless them for their successes. It is pointed out however that in the five-fold functions of the profession it is in the performance of what may be called pastoral duties that ministers feel that their seminaries helped them least of all.

I will quote a few sentences as they serve to indicate therefore an approach to the subject: "Of all the difficulties which the case studies have revealed those connected with the pastoral office are the most urgent and the most baffling."

"One of the most important duties of the Christian minister is to instruct his people in the principles that ought to guide their lives as individuals and in those which should regulate their relations with one another in Society. Here the ministers whom we have consulted tell us that they have received little help from their seminary training. Among the fields in which they count this training the most deficient this holds the first place."

"Asked where they believe themselves to have met with their worst failures, we find ministers confessing that it is in their inability to hold their parishioners to the Christian standard of living. In some cases, notably among more recent seminary graduates, we find the wish expressed that Protestantism possessed some institution like the confessional where one could deal authoritatively with the perplexing problems of the moral life.

"From two quarters, as we have seen, the minister finds his work as a pastor invaded. On the one hand, there is the psychiatrist who in his dealing with abnormal mental states has developed a technique from which the minister might learn much in his dealing with more normal and conventional cases. On the other hand, there is the social worker who, approaching the problem from the

opposite angle, is developing unusual skill in dealing with questions of social maladjustment. Yet psychiatrist and social worker alike confess that religion has something to give which will make their treatment more effective, and there is no more hopeful approach to the problems of practical ethics than that which is secured through the cooperation of psychiatrist, social worker, and clergyman."

"Unfortunately such cooperation is possible only in large centers and where the minister commands sufficient assistance in his church work to make outside activities possible."

"It is important, therefore, so far as possible, to introduce into the curriculum of the seminary; courses which will bring to the student in concise form a conspectus of the results of modern psychological study, so far as they bear upon the problems with which he will be confronted. The purpose of these courses should be, not to make the individual a specialist in the subject, but to give him a knowledge of the main points on which students agree, to indicate the chief matters on which they differ, and to point him to such further sources of information as may be available to supplement what it is possible to give in the limited number of hours at the disposal of the seminary."

Taking this as a preface I want to consider the problem quite largely in its pastoral aspect and to some degree also in what may be called a theological aspect as well. There are difficulties in this kind of training that do not exist in the traditional and accepted subjects which we present. As soon as we move out of the theological cloister in our educational program we must make adaptations to the institutions and the professions and individuals with whom we seek to cooperate, and from whom we hope to derive valued experiential training. This suggests at once how necessary it is that we should have proper supervision and also that there should be something like a specialized critique and a clear defining of the fields in which the training should be sought. We have this problem to meet increasingly and it is necessary that we should work out a process that will not discredit us in the eyes of those whose cooperation we must seek. Here is where Dr. Dunbar is rendering us valued service. She is eminently qualified to give the technical outline since she possesses a trained binocular vision—theological and medical. We must acknowledge also as well, our great indebtedness to Dr. Cabot and Dr. Boisen. They have forced the recognition of this kind of training upon our rather reluctant

minds, Dr. Cabot, through his very incisive statements and Dr. Boisen through his experience as he has gone forth to embody the idea in practice as well as theory.

There is no finer phrase for the work of a parish minister than the cure of souls. It is beautifully true both in its more accurate application the care,—the watch-care,—the nurture; and in its apparent meaning the restoration and healing of the soul. This is, and always has been the chief task of the pastor, the shepherd. Preaching goes with it, the best kind of preaching grows out of it. *Great* preachers, of whom there are fortunately but few in a generation, may preach of things ornate and remote and be heard with enjoyment and even with profit. But *good* preachers of whom there can never be too many, are those who preach directly to human need. We cannot expect to make great preachers. When the genius as a preacher comes along he will be great in spite of us. Our task is to make as many good preachers as possible. "The spirit of the Lord God is upon me because he has anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to preach deliverance to the captives and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." That is the great preface of our Lord's ministry. And it is the preface to the ministry of everyone who seeks to be His apostle.

Out of this human setting comes the confidence of a message and the high faith that the spirit of the Lord is upon His servant. The preacher secluded rather too much in his study, who is perplexed about God, and how to present Him, may be thus perplexed because He has not been sufficiently perplexed about some human soul caught in a tragic sorrow and crying for help. How can I help? he asks, in his vicarious longing. Thus his powerlessness in the face of desperate human need drives him to the God that his book-lined study could never reveal.

This is where I would seek to relate what is pastoral with theology. The theology of realism.

It was Professor Brightman, I think, who was the first to copy-right the title "The Problem of God." The title was apt and the effort to state it was valiant,—limiting the limitless. No one whom I know could do it better, if it can be done. But it becomes obviously more difficult for us, when beside all our multiplying human problems we have to add this fundamental problem about God.

Some of us here were brought up with a different conception; we didn't have God as a problem on our hands. We assumed that He had us as a problem on His hands. When a minister faces some baffling and distressing problem in a human soul tangled and distraught; and has to add to it this problem of God, he is very likely intellectually honest. He may be also spiritually helpless. The spirit of the Lord is not upon him.

So let the theological student sometime begin with the situations he will have to face in his ministry and see if in the midst of them he can find His God—his pulpit and pastoral certainties. There is a well-worn road that leads from plenty to want. There is another, well-worn, also, but not so much discovered as it should be, that leads from want to God. Somehow the pastor must be able to point out this way. If, therefore, our neophyte cannot with guidance discover His God and His way in the face of human need and begin to lay hold on One mighty to save, not alone for himself but for others, perhaps he should not try to be a pastor at all.

Quite naturally and properly our theological training has grown up around our academic disciplines, as we like to call them. So we seek to ground our students in doctrines, in Biblical knowledge, in criticism, in worship, in the use of the sacraments, in history, in church administration, and many other subjects which have so to speak crashed the curricula gates.

But the student, once he becomes a pastor, is not going to deal with doctrines, rituals, church administration and the like primarily. He is going to deal with souls and the sooner he learns how to attempt it and do it the better both for him and for the souls. We seek quite properly to school him in these matters of doctrine; to train him in practice preaching; to prepare him to set up various programs of church activities and to conduct services. We do not train him any too well to deal with souls; the most stupendous of all his tasks. This, one may contend, comes with experience. It is the thing for which all this theological propaedeutic is the introduction. So the young pastor faces the most serious of all his tasks without firsthand and directed experience. If he starts wrong, he may keep going in some perverse way and commit blunders that may have consequences dire and irremediable. He has had guidance in his starts at preaching at any rate. Why not guidance also in this far more difficult task of dealing with the

sick and injured souls? "What has always appalled me," writes F. W. Norwood, "about the specific training of the minister is its unreality. The boy who passes straight to the university and the theological school so often comes out a lamb. When he touches the raw elemental things of life he feels naked. I have seen many of them shed their training as if they had sloughed off their skin when life struck them straight between the eyes." This bears out the rather significant statement of the Report, that what a very large number of pastors criticized in their seminary courses more than anything else was the failure to give them this clinical and experiential training. There may be some of us who would share this feeling. We may remember, for example, how we were ushered one day into the presence of impending death. There was a soul about to take the great journey and there we were, expected to do something, to say something. We were well enough versed in the synoptic problem. We were familiar with the missionary journeys of Paul. We knew something of the implications of the social gospel, but we didn't know how to meet this situation.

Now death hovers around the hospital. In the maternity ward life begins. It's a good place to observe and learn many things remote from the seminary lecture room;—but by no means remote from life. The same thing is true in the relation of other social institutions and agencies which deal with the emotional, moral, mental problems of our complex society.

It should be of great value to us, therefore, if by means of contact with the social methods and agencies about us our students can get a beginning of experience and a sense of reality and a God-to-be-used, which comes when one is brought face to face with the inescapable problems of the individual and the home. Experience is the great teacher of course. And while it is true that one may learn to swim by being thrown into the water that is not the only way and not the best way. But certainly one is not going to learn to swim by staying out of the water.

In addition to the theological and pastoral value of this kind of training there is also to be considered the help it may afford in teaching the minister how to use social agencies and how to use them wisely. Doubtless we will all agree that one of the things that has emerged out of the present upheaval, is a new sense of social obligation. This is not likely to disappear in the future that is close upon us at any rate. Society has so organized or disorganized it-

self that there isn't work enough for all but all must be fed and clothed. When England established the Dole it was the first effort to take care of the problem on a national scale inadequate as it is. We looked on, thanking God after the fashion of the Pharisee that we had not reached the unhappy plight by which we would undermine the great American virtue of self-respect and still further corrupt our politics. That was one of the last delusions of the American bourgeois. Now the American dole like many other things typically American, is the biggest in the world, probably the most poorly handled; and it is likely to remain so. In almost every pastorate there are, and there will be dependent people unemployed and unemployable, bankrupt, sick, in all sorts of ways, and this intensified by the conditions into which the world itself has been brought. These people must be helped by the various agencies, state and private, that seek so inadequately to meet the terrific demands upon them. And frequently the one person who is likely to stand between what we call relief, welfare, and the personality of the one in need is his shepherd. It is not the representative of the agency with whom he deals, not the social worker who has all too often been forced to be a standardized investigator or almoner, but the pastor who has this responsibility. This applies not only to aid in material necessities, but to many other conditions which multiply around us, like delinquency and neuroses and domestic break-ups and the social problem of enforced leisure. The pastor should learn to deal with the representatives of agencies which Society has created and will have to create in such a way as to protect the soul, the personality, of which he has peculiarly the care.

Clinical training, as we are conceiving it, should be so developed and used also as to make it clear to the minister that there are certain things which he should not do. They do not belong to his office. The ministry has suffered like all professions by those who have been insufficiently trained. It has also suffered from those who may be described as dabblers. Dabblers in mental healing, psychoanalysis, psychology, applied and pseudo and the like. In such ways the ministry probably has suffered more than other professions. Clinical training will serve a great purpose for the minister by helping to keep him in his own field. He should be exceedingly careful, especially in individual counseling not to ape the methods of other professions. He must be sure to take Jesus and

not the psychoanalyst as a model. His diagnosis must be spiritual. His vocabulary must be religious and not psychological. This is not a plea for old and out-moded phraseology. We feel the need of new interpretations of the Christian way. But we must always seek to show people Christ rather than their complexes.

The minister may work out a technique based on something that seems to be scientifically established but he must be very careful to put his reliance on the spirit and not on the flesh.

Paul's ancient teaching that the things of the spirit are spiritual-ly discerned has not lost its meaning and its power.

There is a very close relation between the medical profession and the ministry. It isn't a question of whether the doctor and the minister can work together. They must work together. And they do even though they may not see each other in a given case. Yet how often they do follow each other to the sick room or sometimes arrive at the same moment! The minister needs to understand this mutual relation and to know how to work with the doctor. He needs also to know when the specialist should be seen, especially the psychiatrist. Probably all of us, who have had pastoral experience can recall instances when we would have been saved most unhappy consequences if we had only known how to recognize the symptoms of an approaching psychosis that resulted in insanity. We were doing the wrong thing because we didn't understand. We should have been the first to have seen the need of some special examination and treatment. Now the physician and the pastor have adjoining fields. The pastor should seek to work with the doctor but stay in his own territory. Furthermore like the surgeon, the pastor has instruments, only his instruments are those of the spirit. No one else will use these. He himself should never discard them. The most familiar of course is prayer. We do not do any too well in our seminaries in teaching men to pray. We have a regard for the impressive and ornate forms of public prayer. Yet it doesn't follow that those who hear the best we produce go down to their houses justified. Prayer as an instrument in the cure of a soul however is a different thing. The surgeon is a good surgeon if he uses his instruments with skill and accuracy. It would not be safe for the minister to attempt to use the surgeon's instrument; his instrument is prayer. I submit that this is not a class room attainment. It is something that must be acquired in the presence of human need. And when two

or three are gathered it can happen. And the three could not be better chosen than one in need, and one a disciple, and one a humble sincere guide.

This should make the value of the Council apparent to us. It serves to protect the student and the seminaries against the danger and the risk that would be sure to follow experimentation and excursions in such clinical work outside the seminary unless there were this guidance. We are indebted to the Council for securing cooperation on the part of the institutions and agencies that have opened their doors to us. We must depend upon the Council also to interpret the idea to the medical profession, to social workers, and to the seminaries themselves. This interpretation and supervision are of great importance in the developing of this kind of training and experience. And in the supervision this spiritual quality is of the first importance. We want to make pastors,—better pastors, not investigators. We want as guides those who feel the two-fold compassion and responsibility for the sufferers on the one hand and the learner on the other.

In theological education certainly, if not elsewhere a little case study may be a dangerous thing. There are so many exaggerations and worst of all generalizations which so easily accompany the method that the student should be guided by someone who has the pastoral rather than the sociological or psychological instinct primarily. This must be someone therefore who understands the seminary and the students, the agencies, the sufferers, the sinners, and who can be both guide and interpreter.

It is obvious that the training has to be rather slow in growth as it has been and that it shouldn't grow too much. We face the criticism right now that clinical training, especially in its psychiatric aspects, is the successor of that sporadic interest which yesterday was going so strong on religious education.

Even though we agree that the work should be introduced in moderation it is not easy to see how it can be done. In our crowded curriculum there is obviously little room for regular work of this kind; not unless radical changes are made. This crowded curriculum, however, is itself a very good example of what an effective ministry ought to be. A crowded ministry is like a crowded curriculum. All the more crowded when it is set in such a time of economic upheaval and social dislodgment.

These are some of the questions we may wish to discuss. Should

we seek to develop opportunities for an added year of clinical training for students who have special gifts and desires along this line? Perhaps for those who do not, with the hope that such gifts may be developed? Should we cooperate even further, in summer groups; seeking to make some of our scholarships cover the calendar rather than the academic year? Should we form natural and geographical groups seeking to do it together under the general direction of the Council? These are questions that may very naturally arise as we may consider the plan in a practical way.

In one conclusion we will agree without any dissent; nothing should be foreign to our interest that holds any fair promise of making our students more effective in this supreme task committed to them—the cure of souls.

FIELD SUPERVISION AND STUDENT PASTORS

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In the present status of Supervised Field Work in Theological Seminaries the one thing that is most clearly seen is the lack of uniformity of the methods in use. There is nothing in our present practices that even approaches standardization. The department is too new for agreement among those who are giving their time to it. No one professes to have arrived at a satisfactory program. Even those of us who for a dozen years have been experimenting in the field have to admit that we are still cautiously feeling our way. By trial and error we have discarded one method after another but in true Methodist fashion we are "going on to perfection."

Volume III of "The Education of American Ministers" shows that each school is trying out methods that are possible in its particular circumstances and environment and with its own available resources. Schools that are within range of and have access to a number of smaller churches concentrate largely upon the student pastor. Others with sufficient scholarship funds available assign their students to local churches or institutions either as directors, assistants or observers. All of us, I take it, feel the need for laboratory work to give a proper balance to our curriculums and to bring theological training into harmony with the practices of other professional schools. Before introducing it however some are waiting for a more complete program to emerge that merits the approval of the schools generally and also flexible enough to be adapted to any denominational or geographical situation.

There is still room for doubt whether anything like uniformity of practice can be achieved or is desirable. Uniformity in principle is possible if not in method. By such discussion as this and the mutual sharing of our experiences, we may hope to find a way to the desired goal.

In any discussion of the subject certain facts and principles must be kept clearly in mind. Primary consideration must be given to

the educational value to the student of any field supervision given and any class instruction in connection with it. There may be honest difference of opinion as to what constitutes the highest educational value. It is perhaps too early yet to determine which of the methods now practiced is superior at this point. There will have to be further experiment before arriving at anything corresponding to a final verdict.

Another thing that seems clear to some of us is that all students do not need and ought not to have the same laboratory experience. A student preparing definitely for the rural pastorate, for instance, needs something different from one who is going to teach philosophy or some other subject. It seems important therefore that some system of grouping our students, on the basis of their future ministry, is necessary. Some schools are now operating on a plan whereby at the end of the first year, the student chooses either the pastoral, educational, or some other group. Where such grouping exists the work of the supervisors is simplified when applied especially to the groups closely allied to pastoral or parish responsibilities.

Again we dare not forget that 90% of our students go into strictly pastoral service. A percentage as large as this demands major consideration.

It is, then, upon this 90% that we need to concentrate. Most of our students upon graduation go into comparatively small churches where they assume responsibility for the total task of the church. Only a few go direct from school to the larger churches and these few, it will be noted, have had considerable previous pastoral and preaching experience. Letters from former students coming to my office increasingly complain that the seminary training failed to prepare them adequately for the actual problems with which they find themselves confronted in their parishes. They find that they are not only preachers and pastors but are expected to be promoters and administrators. Where there is a dearth of intelligent local leadership, the pastor must fill the lack if the church is to succeed. How to promote the church then and make it a vital power in a community of competing and distracting interests is the minister's personal problem. While in the seminary preaching loomed as the all important function of the minister. In the face of his present perplexities the young man wonders why the seminary did not show him what to do outside his pulpit. One does

not have to minimize preaching in the interest of serving tables or organizational interests. The church does furnish a rostrum from which a prophet must speak in the name of God upon all matters that affect human welfare. But what is to sustain this rostrum if there is no well organized local society? Local societies soon disintegrate if a proper morale is not sustained and if new members are not recruited. It is noticeable that those ministers who would confine their ministry to pulpit ministrations look for a well organized society to furnish them their opportunity. However great the preacher may be he must be backed up by a strong local church if he is going to make a dominant and permanent impact upon the community. All preachers cannot be free lances. The religious education of the young and a preventive recreational program for the youth must be provided. How to reach and hold the boys of the community who are outside all church influences is a pressing problem. It is such anxieties as these and not next Sunday's sermon that keeps the young minister awake in the night. My correspondence shows that the students who have not had field experience and supervision do not as a rule know how to proceed with this important part of their ministry and do not know where to look for needed direction or the materials with which to work. Undoubtedly our Seminaries ought to be turning out scholars, teachers and preachers as an important part of their task, but ought they not with even more diligence see that the 90% of their graduates who go to the smaller church go with the most thorough and complete all-around equipment possible for the challenging task of really building a church?

Some of us moreover believe that the student pastorate where the student as pastor must face the total task of the ministry offers the most favorable opportunity for the training of a well-rounded minister. Where else could he better learn initiative, versatility, adaptability, tact, power to make decisions and ability to handle and direct other people? Since the student upon graduation must go to a church of his own, why should he not face those responsibilities during his seminary training where he may have the counsel and guidance of his instructors always at hand? Exceptions may be made perhaps in those schools that produce a larger percentage of teachers and editors, etc. But in most schools provision can be made for the pastoral group by proper cooperation with denominational agencies. This may mean an added year to the seminary

course, but if so it will be time well spent and certainly as valuable as adding more letters to his list of degrees.

Assuming then that student pastors can be classified and grouped with more specific training in mind, what is to be the nature of this supervision? If it is decided that student pastorates are preferable and offer a more fruitful field as a training ground for the form of ministry into which so many of them go, the first problem to be met is that of a sufficient supply of available cooperating churches. To many this may seem an insurmountable obstacle. I personally do not believe however that the present situation or past experience proves that, when there is proper grouping and perhaps limitation of the student enrollment, enough churches cannot be found. Local leaders and denominational officials can and should be won to a plan that will mutually benefit both the churches and the schools. Have the seminaries up till now ever asked for or proposed such a plan to the churches? If this body should make such a proposal we might be surprised at the response. There are churches in every section that will go into partnership with us if we can show them that in the long run they will receive a more efficient and effective ministry.

Whatever difficulties the schools may have had in placing students in churches and whatever objections churches or church officials may have experienced with student pastors heretofore have largely grown out of the point of view of those representing the schools and those responsible for the churches. To the former group the training of the student was the important thing while to the latter the prosperity of the church alone mattered. If we can share and merge these two objectives, we shall solve the problem. Fourteen years' experience makes me optimistic at this point. District Superintendents employing our students tell me that some of the best work on their districts is being done by theological students and that the student work as a whole will compare favorably with that of the regular ministry.

One thing is certain however, churches will not tolerate intrusion into nor usurpation of their affairs on the part of the schools. Careful study will show that it is not the churches but the students that most need counsel and supervision. Any superimposed program from whatever source, is likely to be distasteful to the average church. If, however, the student is supported by the school

in working out a program that has the sanction and approval of the church itself, conflicts will be avoided.

The greater part of this supervision of the student will have to be done in the school. It will be found physically impossible, as well as impracticable for members of our faculties to pay Sunday visits to all student pastors. Nothing could be more embarrassing to the student nor distracting to a small congregation than having a theological professor in the church service. By such methods an artificial atmosphere is produced comparable to that of the practice preaching classes. There is a better way. The content of the student's sermons can be known by requiring the student to submit an outline, at least, of his sermon each week to his instructor. Objectionable mannerisms, faulty delivery and the like can be detected and classified by the more intelligent members of the congregation who hear and observe the student week after week and who can be induced to keep the supervisor informed by correspondence. In my own work, I now have two or three consultants in each student church with whom I correspond as need arises. The students welcome this method and the churches are thus brought into more intimate and friendly relation with the school.

To many it might seem that the assistant pastorate where the student serves an apprenticeship in a large well organized church would be preferable to a student as pastor in his own church. Some students do undoubtedly need this discipline. It will be found however that it is no easier to find the right kind of a laboratory for this type than it is to find student churches for the other. A surprisingly large number of men, especially in theological schools that are graduate schools have come up through Sunday School classes, boys' clubs and young people's societies and have themselves been directors of church activities or assistant pastors and have now reached the stage where they demand opportunity for preaching experience. Then there are dangers as well as opportunities in this relationship. However much of the monkey theological students may have inherited some of them certainly show signs of the ape. Neither organization nor methods, however good, can be duplicated or reproduced apart from their native environment. Least of all should a personality or mannerism be consciously or unconsciously duplicated. In any case such assistant relationship should be brief. One distinguished clergyman urges that a select number of our best students be trained each year as permanent

staff workers to meet the needs of the increasing number of large churches. Ambitious young men however will not consent to spend their lives in secondary places. This does not, of course, preclude the importance of men with particular aptitudes training specifically for specialized institutional work such as the Morgan Memorial and Good Will Industries in Boston which puts its mark on those serving there for a period of years.

In addition to the student pastor and assistant there is in every sizeable student body a group that has had little or no experience in the conduct of public worship or public speaking. Recently a student for nearly a year in one of our schools offered prayer in public for the first time in his life. These men are either very young or have turned to the ministry after considering or experimenting with other callings or professions. Opportunity for such men if they are acceptable can be found in churches where they can familiarize themselves with the activities and organizations of the church as a background for later training under supervision. In cases of this sort the student should not attempt to preach until he has had what the school offers in Homiletics. Under a better system of selecting candidates for theological training, to which I shall later refer, there might be less and less of this type enrolled.

In one of the best Roman Catholic Seminaries in the East there graduated recently thirty young men. Upon graduation they were ordained to the priesthood and assigned to parishes. These young men had belonged in a peculiar sense to the church during their course in the Seminary, having been carefully selected for the high office to be conferred upon them when and if their training was complete and satisfactory. How different is this procedure from the prevalent custom in most Protestant schools. With us almost any man with fair college grades and attractive appearance can come to the Theological School, take the course and go out and seek a church. A few years ago a confessed atheist went to one of our schools saying that the ministry offered an attractive field for some worthy work he wanted to do in the world. After completing the course he applied for ordination and was refused. His was, of course, an extreme case. But why should the schools spend time and money on men who offer so little promise of acceptability to the churches when their school work is finished. Obviously there needs to be a better working agreement between the schools and the churches in the selection of our students. Men now come to

the seminary not knowing whether they even want to enter the ministry. The church has had no part in their selection and feels no obligation to find a training ground for them.

All of which suggests that perhaps the time has come to adopt some sort of a code for Theological Schools. Some better basis of selection and limitation of the student body will soon have to be found. Is this not the time then to call for a new joint relationship between the schools and the denominational bodies that working together we may train men who when their training is completed will be wanted by the churches. Some scheme of this sort will reduce the already too large number of unemployed ministers. Only by some such close cooperation can the department of Field Work function effectively.

Just what form this cooperation will take may not be clear at the present moment. The time has come however, for a move in that direction. Some of the English and Canadian churches try a man out before he is accepted as a candidate for the ministry. When he has proved himself and given evidence of gifts and graces he is then sent to the Seminary to be trained preparatory to ordination. No method will be infallible. If the churches choose the candidates, mistakes may be made as in the case of G. Campbell Morgan, who as a young man was refused by one of the great denominations. Granting that an error was made in the case of one man, how many others were wisely sent into more congenial and appropriate fields and how many churches thus escaped the curse of having mediocre or inefficient pastors saddled upon them?

Since then the largest percentage of our students go into the pastorate, they should be trained for the pastorate in the closest possible contact with the type of work they will later be called upon to perform. The tragic thing about some of our students is that they have a better understanding of men and movements that have been dead for two thousand years than they have of the people who live and labour all around them. Not until there is a more intimate relationship between the Seminaries and the Churches whereby the students can get actual practice in the work for which they are training will Supervised Field Work be able to function satisfactorily and produce the desired results.

THE SPIRITUAL LIFE OF THE SEMINARY AND TRAINING FOR LEADERSHIP IN WORSHIP

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Program building is an art. The Executive Committee in preparing our Conference program designed a column, whose fine proportions have held our interest to this moment.

First they built a base of realistic and broad proportions in the discussion of primary issues involved in "The Status of the Protestant Ministry" and "Institutions that Train Ministers." Then the column itself arose in the discussion of historical and practical matters,—“The Place of the Christian Tradition,” “The Teaching of Church History,” “Clinical Training” and “Field Work.” And now, high in the upper regions of idealism, spirituality and beauty, we are asked to place the capital which tells the story of worship and crowns the whole.

I know that all of us will agree that the program of this Conference, like the program of Seminary life, would be incomplete and imperfect if spiritual values did not emerge from the intellectual and practical considerations which necessarily occupy a large part of our discussions and endeavors.

Dr. Watters will, in all probability, address himself to the subject of worship as involving personal cultivation of the spiritual life and methods of training for leadership. This is the aspect of worship which commonly receives emphasis in the seminaries, as we learn from the studies of Professor May (in volume 3 of "The Education of American Ministers") and from a survey conducted by Dean Weigle on behalf of the Federal Council's Commission on Worship.

I have thought that I might best contribute to the discussion by bringing to your attention the importance of worship as an institution, not to be considered independently of worship as an experience, but as providing the indispensable foundation and background. These two aspects of worship are really inseparable,—or at least they should be. Both should receive full consideration. I

propose to speak particularly of the one which I believe is not fully appreciated or adequately recognized in most institutions.

The Protestant Seminaries as a whole, it would appear, seem to think of worship merely as something subjective, immediate, individual, emotional, occasional. Yet worship is a universal, permanent institution of the Church with a wonderful history, a great literature and a body of theory, all of which should be mastered if we are to realize the finest possibilities in worship as an experience.

We recognize this principle in our study of Scripture. We appreciate the English Bible, but we build foundations and backgrounds by study of the original languages and other versions and we develop scientific principles of exegesis. In theology proper our first concern is not with current discussions and theories, but with the mastery of distinctive doctrines and systems of historical and universal significance.

Similarly in the matter of worship, while we appreciate its personal and practical aspects, we should lay foundations and put in backgrounds by studying it as an institution, by acquainting students with its history and its monuments as found in the great liturgies, the prayer collections, the hymns and hymnals of the Church, the vast literature of Church music, the noble Cathedrals (with their wealth of symbolism and beauty in stone, wood, canvas, glass and metal,)— all the great objective creations born of the spirit of worship in every century and clime.

Let us step aside for a moment and see just how this subject of worship bulks in the actual thought and life of the Church. What are its real dimensions?

Right now there is marked interest and activity in everything pertaining to it in all parts of the Church. Communion which until recently gave but scant attention to the subject, are deeply concerned. Leaders in the non-liturgical churches have published books which challenge discussion. [Typical are Von Ogden Vogt's "Art and Religion;" the psychological studies of Dean W. L. Sperry of Yale, in "Reality in Worship;" the sympathetic examination of all systems in "The Quest for Experience in Worship" by Prof. Edwin H. Byington, of Gordon College, Boston; "The Recovery of Worship" by Prof. George Walter Fiske of Oberlin; the comprehensive collection of forms in the "Book of Common Worship" by Bishop Wilbur B. Thirkield and Dr. Oliver R. Huckel, etc.] The Presbyterian Church has revised and reissued

its admirable "Book of Common Worship." Its Committee on Worship and Church Music has conducted conferences in all parts of the country. The Methodist Episcopal Church has issued its new "Book of Services," in which a return is made to many of the forms used by John Wesley. Ministers everywhere are studying and using historical and beautiful forms of prayer.

There is a new appreciation of the service which art may render religion. Thoroughly organized schools of church music have been established at Princeton, N. J. (The Westminster School, Professor John Finley Williamson, Director), Union Theological Seminary, New York (Prof. Clarence Dickenson, Director), and Northwestern University (until recently under the direction of the late Peter C. Lutkin).

There is a determination to invest the church building with an atmosphere of worship and to give it churchly character and dignity. The Methodist Bureau of Church Architecture has long been a leader among the Bureaus and Committees maintained by the different communions of the United States and Canada. Its director, Dr. Elbert M. Conover, this very month becomes director of a new Interdenominational Bureau established by the Home Missions Council. The platform and auditorium type of church building, reminiscent of secular places of assembly, is no longer in favor. Churches of traditional design and spirit are found everywhere with roomy chancels, pulpits on one side and communion tables, if not actual altars, centrally placed.

The current liturgical movement is also at full tide in the historical liturgical communions. The Lutheran Church is unifying and elevating its standards. The situation is complicated by the varied national backgrounds of the Church in America with their differing traditions, usages, etc. Germans, Swedes, Danes, Norwegians, Finns, Slovaks, Russians are all represented. [Americanization and Anglicanization are unifying these diverse elements and leading to simpler groupings and greater uniformity upon the basis of a common culture.] The adoption, by practically all groups, of the Common Service in 1889, has been of the greatest significance, giving the Church in America what the Lutheran Church in Europe has never known,—a single standard Order of Service used across a continent and in foreign mission fields.

The Common Service Book (1918), of the United Lutheran Church, has provided musical settings, an extensive group of care-

fully prepared Occasional Services and a critically edited Hymnal. This book challenges comparison with any of the historic liturgies and hymnals of the Lutheran Church or any other communion. Its use—more than three-quarters of a million copies sold—is rapidly establishing standards of taste and practice.

Amid the confusion in which Europe is involved we find great interest in the subject of worship among certain groups. The leaders in Germany are Professors Friedrich Heiler and Rudolf Otto; in Scandinavia Professor Brilioth, Dean of Lund Cathedral, and Dr. Scharling, Dean of Riebeck.

Recent liturgical activity in the Anglican communion is evidenced by official revisions of the Liturgy and the Hymnal; by important literary productions, and by the continued maintenance of high standards in Church Architecture, Church music, etc. In England decades of study culminated in the *Proposed Book of Common Prayer*, of 1928. Though failing by a few votes to secure Parliamentary approval, the Book is used locally in many places with the sanction of individual bishops. The Protestant Episcopal Church in America has followed the English Church in maintaining high standards in all that pertains to public worship. A thorough revision of the American Book of Common Prayer and of the Hymnal was adopted in 1929. The adoption of materially revised Prayer Books by the English, Scottish and American Churches is significant. In liturgical matters the Anglican communion is exceedingly conservative. Its Prayer Books are changed only in response to deeply felt convictions and after long deliberation. The English Book has been revised only three times in nearly four hundred years, and the American Book twice.

In the Roman Church there is an organized and widespread effort. The Benedictines have been zealous in scholarly research and in maintaining services of liturgical and musical excellence. The Jesuits, conscious of the tides of democratic thought sweeping through all peoples, are aggressively leading the laity into intelligent and active participation in the Services of the Church. In this they stress, as never before in the Roman Church, the idea that all baptized persons share with the clergy in the Christian priesthood, developing the doctrine of the Mystical Body of Christ as a basis for lay participation.

In Germany Abbot Herwegen of the Benedictine monastery of Maria Laach, has been the pioneer.

The Benedictine congregation at Brueon, since 1913, has cultivated liturgical music as well as painting, sculpture and the plastic arts for German Catholicism.

Liturgical retreats have been conducted and scholarly publications issued.

The Catholic laity, particularly in academic circles, has been drawn into the movement, and the youth has been reached to a remarkable degree.

In America the movement gained momentum with the establishment in New York City in 1918 of the Pius X. Institute of Liturgical Music. Here, under the direction of Mrs. Justine B. Ward and Mother G. Stevens, thorough courses are given in Gregorian Chant. The influence of this school is felt throughout the entire Church. A recent development of consequence has been the establishment of "The Liturgical Art Society," and the publication, 1931, of the splendidly edited quarterly, *Liturgical Arts*.

This indicates something of the breadth of the current liturgical movement. It is not limited to one or two communions nor confined to any party or group. Its influence is felt throughout the entire Church. In this particular instance, however, depth is a more important dimension than breadth. How does the subject of worship bulk in the perspective of history?

The reformers of the 16th century who restated the doctrines of the Church were equally concerned with its worship. In Lutheran Germany and Scandinavia the years 1523-1539 saw the typical Lutheran Liturgy assume definite form in national, provincial and local Church Orders. A decade or two later the Church of England produced the Book of Common Prayer. [Great activity in hymn production and church music accompanied the liturgical reform, particularly in Germany.] Bucer, Calvin and Knox prepared liturgies whose historical spirit and fullness would surprise many of their spiritual descendants today.

Pietism, Puritanism and Rationalism impaired liturgical activity and all church art. The revival of Church life about a hundred years ago in Germany and England had important results. Revised liturgies appeared in the different states of Germany, as well as in Sweden, Denmark and Norway. Liturgical scholars (like Theodor Kliefoth, Wilhelm Loehe, Alt, Höfling, Köstlin, Theodosius Harnack, Schöberlein and many others) wrote exhaustively upon the Liturgy and the music of the Church. Bach Societies

were organized and a broad liturgical movement of significant proportions and great practical activity developed. The literary output was most extensive.

Similarly in the Church of England and the Protestant Episcopal Church in this country, we look back upon a century of comprehensive and sustained endeavor. The early leaders of the Oxford Movement of 1833 were not particularly interested in ritual. Their successors, however, eventually restored the general type of worship which the Lutheran as well as the Anglican Church knew immediately after the Reformation. The later Anglo-Catholics carried some phases of the revival to extremes. The close connection with the broad movement of Romanticism in general awakened interest in the backgrounds of the Liturgy, in Hymnody, Church music, Gothic architecture and all the ecclesiastical arts and crafts. Incredible wealth and endeavor were poured into the restoration of churches and cathedrals, the installation of organs and beautifully appointed altars, the establishment of choirs and choir schools, and the publication of an exhaustive literature. The effects of this movement were felt in other communions, and Principal Fairbairn of Mansfield College, was able to write in his *Catholicism, Roman and Anglican*: "The religious spirit of England is in all its sections and varieties sweeter today than it was forty years ago, more open to the ministries of art and the graciousness of order . . . even Scotland has been touched by a strange softness. Presbyterian worship has grown less bald; organs and chancels have found a home in the land of Knox."

Even in the so-called "non-liturgical" Churches, interest in formal and beautiful worship is not so recent as many suppose. In 1865 Drs. George W. Sprott and Thomas Leishman, seeking to stem a movement toward Anglicanism, began a series of studies illustrating the services of the Church of Scotland after the Reformation. They published a number of important books and founded the Church Service Society. Dr. John Hunter's admirable *Divine Services*, Dr. William E. Orchard's *Order of Divine Service*, the recent *Free Church Book of Common Prayer*, various publications of the Church Service Society and the fine *Church Hymnary* of 1898, were all creditable accomplishments. In America Prof. Waldo S. Pratt, of Hartford Seminary, and Prof. Edward Dickinson, of Oberlin, led the way in important books on Church music,

and Dr. Louis F. Benson began publishing his hymnological studies and his lectures on liturgics before the turn of the century.

We also find historic momentum behind the present liturgical movement in the Roman Church. The shock of the Reformation (in the 16th century) compelled Rome not only to restate its doctrines but to unify its liturgical life. Trent was the answer to Wittenberg, Augsburg and Geneva. The reform of the Breviary (begun in 1525), the Missal of Pius V. of 1570 and the establishment of the Sacred Congregation of Rites by Sixtus V. were important achievements. The 17th and 18th centuries witnessed the same decline of Church life with which we are familiar in Germany and England. In the early 19th century Dom Gueranger became the restorer of Benedictine life and of liturgical unity in France. One hundred years ago he began the monastic community at Solesmes which soon became a centre for study of the Liturgy and its music, and from which powerful influences have spread to many lands. [The recent publication by the Victor Company under Papal authorization of twenty-four phonograph records presents a remarkably fine series of Plain Song melodies to Introits, Sequences, hymns, the Ordinary of the Mass, etc., as sung with great artistry and devotion by the Benedictines of Solesmes.] In Germany Dr. F. C. Haberl founded a famous School for Church Musicians at Regensburg and established the St. Cecelia Society, which has daughter societies in every land.

It would be possible to extend our inquiry to pre-Reformation times and to show how largely corporate worship entered into the life and thought of the undivided Church. Some of the greatest monuments of the liturgical spirit were products of the medieval centuries,—works of great intellectual strength and spiritual refinement. The Gothic cathedrals were not built by weaklings. The Missal and the Breviary and the vast literature of Plain Song and polyphonic music were created by men of the mold of the cathedral builders. In fundamental strength of conception and elaboration of detail all these liturgical works are, in their own way, as massive and mighty as are the contemporary systems of Thomas Aquinas or Peter Lombard, and quite as worthy of study.

We might even go back to the earliest centuries which witnessed the formation of the Greek liturgies with their rich symbolism, their remarkable commemoration of nature and their recognition of a definite dramatic principle in worship. We may cut the thread

of the Church's history at any place and find at its centre the red cord which signifies the Church's faith, hope and love glowing in acts and forms of common worship.

Our rapid survey has revealed something of the breadth and the depth of the liturgical movement. These dimensions have been attained because worship is an essential and a permanent function of the Church. Liturgical development and reform are associated with the growth and refinement of the Church in every age. Particular circumstances lead to special activity at particular times. There have been definite and creative eras in the past, some of which have been epochal. Is the present one likely to prove as significant? It would be interesting to attempt an appraisal of the current developments even though we are too much a part of them to be able to interpret them accurately.

While lack of time forbids such an appraisal, our survey, we hope, has revealed the fact that worship and the liturgical arts occupy a large part of the Church's thought and endeavor at this very moment and bulk large in the history of the Church in all lands and times. The spirit of the liturgical movement is the spirit of the living Church. Liturgical practice, liturgical development, liturgical reform are all expressions of the Church's life, which life flows out through worship as truly as through works. Worship, in turn, no less than missions, and education and Christian social service, nourishes the life of the Church and keeps the latter in health. Worship is an experience, but like missions and education, it is an experience and a work of the whole Church. Thus it becomes an institution, and must be recognized as such. Its validity and vitality develop from the divine command "Thou shalt worship the Lord thy God . . . give unto the Lord the glory due unto His Name." The Apostles and the Early Church knew poverty and persecution, but they never forsook the assembling of themselves together for worship, and the Lord's Day, the Lord's House and the Lord's Service soon developed as permanent and universal institutions. The Church itself may undergo reformation and reorganization, but the spirit of devotion and the desire for common communion with God will not perish. People seek the sanctuary because within it there is to be found peace and power. "Where two or three are gathered together in My Name there am I in the midst of them" is a promise of permanence as well as of power. We speak of "the recovery of wor-

ship," but worship has not been lost; nor will it be until Christianity, and religion itself, shall have been lost.

You may feel that I have wandered far from the subject as stated on the program. But I have gone afield in order to come back home with the larger ideas, the sympathetic understandings and the sense of relative values which travel alone can give. Our topic couples two things: "The Spiritual Life of the Seminary" and "Training for Leadership in Worship." My point is that we shall best promote both by fuller recognition of the importance of worship as an universal function, a permanent institution of the Church, and by a more scientific and scholarly treatment of the entire subject than is found in most seminaries.

I am not unmindful of the importance of cultivating the spiritual life within our institutions. The Seminary, while not a monastic institution, has many good and rightful features of community life. Here are gathered not only able men of the Church as teachers, but the flower of the Church's youth as students. Here is a group of spiritually minded men in closest association day by day, striving to realize the ideals of the Church. The Church's highest devotional ideals, and its fullest and most beautiful forms of worship should here be made real, attractive and powerful.

The reverence, spiritual conviction and beauty which we expect the Church in its most favorable environment and most exalted moods to feel and show forth in its worship, should here be a daily possession and expression.

Nor am I unmindful of the importance of developing methods. I appreciate the many ways by which our institutions seek to promote the spiritual life and to train for leadership in worship. Dr. Watters will bring this matter fully before us and I have refrained from detailed references to items in Prof. May's study or in Dean Weigle's survey. My understanding of the results of both these exhaustive investigations, however, is that most seminaries provide practical programs and methods corresponding largely to the conception of worship as an experience of the group, or indeed largely of the individual, and that there is inadequate provision in courses and in the development of attitudes for the scientific study of the subject as a whole, including in all fullness its history, theory and literature.

The fact that this topic is being discussed here and now is evidence of current interest. What is needed is recognition of the fact

that worship is more than a passing phase, and that back of the current movement the subject itself has the momentum of history, the assistance and inspiration of art, the power of intellect and the strength of discipline and order, and that as such it is worthy of larger and better treatment.

Usually liturgics and subjects connected with worship are regarded as minor matters in the practical department and cared for as appendages to other subjects. If my information is correct there is only one Protestant Seminary in the country which has a full department of Liturgics and Liturgical Art in charge of a professor who teaches nothing else. Usually the part-time of a professor whose real strength is devoted to homiletics, Church history, religious education or something else, is given to the subject of worship, which receives but limited development. This may go little farther than practical drills in conducting services or the supervision of the preparation of "programs of worship" by the students themselves, upon the basis of their limited knowledge and experience. In addition a professional musician may be called in to give an hour or two of church music. Perhaps some other professor may conduct a course in hymnology. Such work is disjointed and superficial. It lacks scale, unity and strength. Because there is no vision there is little value in it all.

Even when fairly generous provision is made in the curriculum and elsewhere, the treatment of the subject is limited by local or denominational requirements. The liturgical seminaries seek to develop technical proficiency in the conduct of the services of their particular communions. The non-liturgical institutions give practically nothing in the way of a historical background. Neither group reaches beyond its ecclesiastical boundaries to investigate the nature of worship as such, to study the classical liturgical expressions of the undivided Church and of the Reformation period, and to understand sympathetically the manner of worship in other communions.

Doctrine, textual criticism, history and homiletics all receive broad and scientific treatment. Missions and education, whose importance no one will deny, are generally recognized as major subjects and receive adequate development. In the expansion, which Prof. May happily describes as the occasional "sprawling," of the curriculum, emphasis is often placed upon topics of sociological and quite secular interest which are really little more than matters of

methodology. In worship we have a subject of universal sweep, permanent importance and great practical, as well as spiritual implications, involving expenditures of thought, effort and wealth, which probably exceed similar expenditures for missions, education and all other practical activities of the Church combined. And yet the subject has not, with the exception of a single seminary, won departmental status.

Practical programs are necessary. Chapel services, group discussions, private meditation and prayer must be planned for and encouraged. It is difficult to understand the point of view held by four seminaries which report no chapel services; by those students who admit that they never attend chapel; or by the 125 out of 1,500 who say that they never engage in private devotions. We instinctively feel that something is wrong in these instances and that these institutions and men lack all understanding of the ecclesiastical, social and spiritual values which Christians have always found in corporate worship. I personally doubt whether there is a place in the Christian ministry for men who cannot or will not recognize these values. Remove all idea of communion with God and of fellowship among Christians from our studies in the exegetical, systematic or historical fields of theology, and you cut out the heart and leave a corpse. Ignore these same great ideas in the practical work of the Church, be it missions or education or social service, and you have a hollow shell, outwardly fair, with a seeming fullness of life in method and statistics, but already dead at heart, and ready, like an apple of Sodom, to crumble at the first touch of reality.

My point, however, is this,—that no matter what practical program is adopted by any institution, this program will be stronger and made more effective by the building up of comprehensive historical and theoretical backgrounds. Worship as an experience must engage the powers of the whole man,—his intellect and will, as well as his emotions. The more he knows and understands and resolves, the more profoundly and truly will he feel. Certainly institutions which seek to give a professional rather than a vocational education,—should provide adequate scientific and scholarly treatment of this subject in all its aspects if they would interpret the mind of the Church as shown in its history and life. This means departmental status.

Each seminary will have to relate its work to its own history and

tradition and to the communion or constituency which it represents. Much will depend upon the theory of worship and the tradition of worship in particular communions. Whatever this may be, however, the subject can only receive adequate organization if one man be given charge of a department and permitted to develop it. Only in this way will it be possible to secure breadth, depth and unity.

Under capable direction the influence of such a department will reach out to the Church at large in the publication of helpful literature, the giving of information and inspiration to ministers, organists and choirmasters, architects and others, and in the development of programs of popular instruction for Church schools, catechetical classes and similar groups. Sooner or later the entire Church will realize the value of such work. Only after the Church shall have come to a broad and intelligent appreciation of the principles, the history and the literature of worship, can we expect to find the art of worship flowering naturally and beautifully in an atmosphere of spiritual reality.

THE TEACHING AND PRACTICE OF WORSHIP IN THE THEOLOGICAL SCHOOLS

REV. PHILIP S. WATTERS

Secretary, Commission on Worship, Federal Council of Churches

It has been a very great privilege to be present at the meetings of this day. Being neither a president nor a dean nor a professor in a theological school, but only just a pastor, I have been wondering whether mine is a case of Saul among the prophets or Daniel in the lions' den; but as the day has progressed I have concluded that I am Lazarus, permitted for this little space to look into heaven, and then doomed to return to earth—but permitted to carry back, as a result of this vision, a new sense of values. I wish it were possible for the whole church to catch the realization of your high passion for the souls of men, that the church might cease to think of theological professors as men absorbed in theoretical questions and out of touch with the world's need.

I am here for just one reason. I had the privilege of working with Dean Weigle in studying the answers to a questionnaire on the teaching and practice of worship in the theological schools. You have received a summary of that report. I come at Dean Weigle's request to make a fuller statement about that survey. I am dependant on several uncertain factors, namely, the interest of those to whom the questions were sent, (in some cases this was very slight); the honesty of those who write the catalogues—a matter which we need not discuss; and my own ability to interpret and read between the lines.

The Committee on Worship of the Federal Council of Churches sent a questionnaire to 142 schools. Answers have been received from more than half this number, including schools of all sizes and of all denominations and from every part of the country. It was interesting to discover how large a part of our army of theological students are studying in interdenominational or non-sectarian schools. This is significant for our study, because such schools are not hampered by narrowing traditions or cramping disciplines. They have a breadth of outlook and a freedom of ap-

proach. The dean of Temple University School of Theology writes, "We are interdenominational, and therefore stress orders of worship from many angles."

It is also of interest to note that the size of the school does not determine the importance of its training in worship. Mt. Airy, with 130 students and 9 professors at the time my figures were compiled, has more than a dozen courses in the fields we are discussing, while some good schools in nearby states offer to considerably larger groups of students only three or four courses. By way of contrast to the apparent indifference in some schools we point to a school in Texas which, although it has only 21 students and only two professors, has this interesting course on worship: "The history, purpose and form of Christian worship. The power of creative worship. The aim of this course shall be not to burden the student with a clumsy artificial set of rules and forms, but rather to recapture the power of sincere devotion in both public and private worship." This school has also a practical course on the ministry of music and an historical course on the music of the Christian Church. It gives practice in the making of orders of worship and has supervised field work. This seems to show that any school which cares about the subject can have courses in worship. A real question arises, however, when we seek to multiply courses, which is presented in this form by a writer from a well-known New Jersey School: "We are somewhat perplexed to understand how it is possible to give a multiplicity of courses on worship in a graduate school (a school for men who have been graduated from college) without either overlapping or else giving credit for work which we here consider extra-curricular. Apart from the historical matter, which is boundless, we do not find the intellectual content sufficient to spread over a dozen different courses directly on the subject of worship. This is not a criticism or defense. It is a frank inquiry which touches the heart of a good many problems. How can we who teach the practical subjects justify our work in the eyes of educators who are inclined to agree with the general contention of Dr. A. Flexner about graduate study?"

Fine work in the teaching of worship is being done in the great schools and some of the small schools of all denominations; but there is a very marked difference of emphasis, as would be expected. Lutherans and Episcopalians are not as much interested

as others in experimentation with orders of worship and the building of special service forms. One Episcopalian wrote, in answer to our inquiry as to how much practice was given the students in making orders of worship, that he did not understand the question!

We knew, of course, that the subject of worship was being presented from a great many different angles; yet we were hardly ready for all the answers. The University of Chicago states that worship is not taught there as a separate subject but in relation to other subjects, except for phases of worship. From answers and catalogues we have made the following partial list of the departments and fields and courses within which worship is considered:

Homiletics	Church Polity	Psychology of Religion
The Preaching Service	Evangelism	Religious Pageantry
Pastoral Care	The Rural Church	Public Speaking
Practical Theology	Church History	Psalms and Job
Parish Problems	Discipline and History	Hymnology
Church Organization	Religious Education	Systematic Theology

The Presbyterian Theological Seminary, Chicago, has endeavored to reduce this situation to an orderly three-fold approach: Worship is stressed and discussed in the Homiletics Course from the viewpoint of the sermon and preaching; from the standpoint of the psychology of worship, in the department of Religious Education; as a help for and an act of the expression of the people in their personal needs and as part of the parish ministries, in the department of Pastoral Theology. With somewhat similar thought, the president of Howard University turned our questionnaire over to three different men for their answers.

Within the courses given, a great variety of subjects is discussed. A considerable list is here added, to show this variety and to indicate the varying point of view and emphasis.

Topics Covered in Courses

Origin, development and Practice of Worship.
 Study of Worship and Prayer in Theory and Practice.
 Worship as an Institution and as an Experience.
 Rationale and Arranging of Worship.
 Elements, Principles and Preparation of Worship.
 History of Worship.
 Spirit of Worship.

Experimentation in Worship.
 How to Recapture the Power of Worship.
 Aims, Spirit and Conduct of Worship.
 Leadership in Worship.
 Materials and Methods of Worship.
 Scripture in Worship.
 Principles and Methods of Worship.
 Principles and History of Christian Worship.
 Technique of Worship.
 Conduct of Services.
 Ministration.
 History of Prayer (including the prayer of other religious groups).
 History and Practice of Prayer (including cultivation of personal
 devotional life).
 Worship—Its History, Function and Forms.
 Development of the Prayer Book (Many such courses).
 Study of Prayer Books.
 Place of Sermon in an Order of Worship.
 Integration of Service and Sermon.
 Congregational Response in Worship.
 Worship Services for Rural Church.
 Children's Services of Worship.
 Liturgical Reading.
 Intoning.
 Psychology of Religious Development.
 Psychology of Religious Experience.
 Psychology of Christian Growth.
 Courses on Personal Life.
 Evaluation Tests of Worship.
 Religious Ceremonial.
 Sacraments and Rites.
 Growing a Worshipping Church (Southern Baptist Seminary).
 Worship as a Method of Religious Education.
 Worship in the Church School (Many courses, graded worship,
 etc.).
 Symbolism.
 Spiritual Values in World Literature.
 Theory and Practice of Church Music.
 Hymnody.
 Leadership in Music.
 Music and Arts in Religion.
 Hymnology and Public Worship.
 Liturgics, including History, Psychology and Forms of Worship.
 Liturgical Usages.
 Principles of Liturgical Procedure.
 Christian Architecture and Sculpture.

These are only some of the subjects treated. Yet one man

writes, "The study and use of the Book of Common Prayer require nothing further. Architecture is left to the layman. We do not train organists."

Study of the catalogues reveals some very interesting courses. Two descriptions are quoted. "The aim is to acquaint the student with the purpose and goals of public worship and to lead him in a study of the history, principles and methods of such worship as sponsored by the churches. Historic liturgies are examined for the light they may throw on present needs and tendencies, while prayers, hymns and the ordinances receive special attention as sources of enrichment for services of public worship. Classroom work includes practice in the creation of definite and rich orders or service." The above course is required of seniors at Crozer. The following course, required at Oberlin, is of unusual interest: "A Year's Preaching and Worship. The preparation, delivery and discussion of sermons appropriate to a year's work in the pastorate. Consideration will be given to the problems involved in sermons for special days and occasions, Courses of sermons will be planned. Orders of worship will be arranged in connection with the sermons to be preached, and a careful study will be made of the problems and place of worship in the church program."

In the treatment of these various subjects a variety of methods is used, including lectures, seminars, informal groups, reports from pastoral charges, demonstrations, laboratory experiments, individual instruction in chapel, book reviews, public reading, surveys of literature, observation of services in churches, study of church bulletins of various denominations, practice in the making of worship programs, practice in the conduct of worship in chapel and in churches, use of evaluation tests and the making of individual books of worship materials by the students. Auburn is pioneering in the study of Radio Worship Services. One of the seniors conducts a service each Tuesday morning from a local station, and later receives suggestions from his classmates, who have been assembled in Morgan Hall to hear the service broadcast. "The class reviews his service, offering criticism and suggestion as to voice, material, arrangement, music and general atmosphere achieved." Each member of the class is responsible for planning the entire content of his own service.

Many schools give much attention to the liturgies of their own churches. This is especially true of Lutheran and Episcopal

schools. The new Book of Common Worship of the Presbyterian Church is also greatly appreciated. Practically all the schools teach hymnology or church music or both. Some which otherwise do very little in courses for the teaching of worship have several courses in music, and seem overbalanced on this side. However, the study of worship may be hidden in other courses. Architecture receives less attention. It is often "touched upon" or "referred to" or "incidental."

Some have wished to know whether worship courses are elective or required. A simple answer cannot be given. Often worship is included in important required courses such as homiletics or practical theology. When taught as a separate course it is less likely to be required. Naturally the schools offering the greatest variety of courses are apt to have fewer courses required. Where courses are elective they have enrollments varying from ten per cent to "nearly all" the student body, the average being perhaps 45 per cent.

It is interesting to note the change in attitude toward the student pastorates. These were once simply endured, as a necessary evil, for the sake of the indispensable financial aids. But with the development of the project method in education the student pastorates have been given an important place in the educational system itself. In many cases the students are under careful supervision. In some cases students acting as summer supplies or summer pastors are under faculty supervision. One school reports that the services in nearby churches are under the direction of the professor of Homiletics, who uses the students in these churches and makes a laboratory of this work. Increasing stress is being laid upon this supervision. Augustana reports that it plans to extend its course to four years, making the third year consist entirely of supervised parish work. Yale has been giving much supervision, during a lengthened course. Boston requires all undergraduates who hold pastorates and are working for degrees to take a special course in "Supervised Field Work."

Practically all schools have chapel services, and in most of these there is at least some student leadership of worship. Only four out of forty-five schools report having faculty leaders exclusively. Some of the chapel services include sermons by the students, for which integrated services of worship are prepared. Others are much briefer, and some follow definite liturgical orders. In some

instances at least once a week there is a very carefully planned chapel service which is intended not only as a source of inspiration, but also as a model for students to study. The speaker will not soon forget such a service which he was privileged to attend in the beautiful chapel of the Yale Divinity School.

We have considered thus far what is being done to train men to do a definite and important and difficult task in their ministry. We come now to the question as to what is being done to help these men to *be* something through their own worship and prayer experiences. This question assumes double importance as we read and approve these words of Dr. F. N. Parker, Dean of Candler School of Theology of Emory University: "I think, personally, that the main thing is the man who conducts it. It is imperative for him to have a very definite and intensive experience of the grace and power of God in his own life. If he has this, with good taste, he can make a very simple order of service profoundly worshipful. If he does not have it, I do not think the service will be of very much importance, no matter what form is used." So we ask, what provision is made in the theological schools for the cultivation of the personal devotional life?

An impressive program here is that of the Northern Baptist Theological Seminary in Chicago. This combines many of the activities found in other schools. We quote from the catalogue: "The Seminary puts large emphasis on the cultivation of the spiritual life. A deep spiritual atmosphere and a strong Christian enthusiasm pervades all its activities. Every class is opened with prayer, one Chapel service each week is given over to prayer, the students have regular prayer meetings in both Taft and Wilkinson Halls, three whole school days of each year are given up to prayer, one day each quarter. A class in Prayer Life is given each year, and is required of all students. Many of the Chapel lectures concern the deeper spiritual life. The soul-winning spirit is sought for in the Seminary. Evangelism is a natural accompaniment of evangelical teaching. Practical Christian work is required of each student throughout his whole course. This past year groups have regularly conducted services at the Pacific Garden Mission, the Loop Gospel Mission, and the Gospel League Shelter for Women. The other students have been regularly at work as student pastors, Bible School teachers, boys' workers, mission workers, etc." This school has also a class in devotional classics—a subject whose very evident value should lead to its wider study.

This course is designed "to furnish material suitable to stimulate the devout life, illustrate its spirit and facilitate its utterance." The subject matter "ranges from the closely reasoned 'Soul's Progress in God' by Bonaventura to the impressionist ecstasy of Kagawa as revealed in 'Love, the Law of Life'."

From another catalogue we quote the description of a student organization whose purpose is the development of the devotional life. This is at the Divinity School of the Protestant Episcopal Church in Philadelphia. "The purpose of the Confraternity is expressed in its ideal: 1. To develop the spiritual life through daily prayer, study and meditation. 2. To attend Divine Services daily. 3. To bear constant witness to Christ in thought, word and deed. 4. To maintain our helpful fellowship with one another after Seminary days. 5. Preparation for effective work of a personal spiritual nature for the purpose of enabling men to be partakers of Christ's abundant life. Meetings are held regularly. Quiet discussions and intercessions form part of the program. At certain times members of the Faculty take part in the meetings and endeavor to prepare the students to meet the great spiritual demands of the ministry. The membership is open to all students of the school." This same school has a course required of Juniors, "The Preacher's Personal Religion," which includes the devotional use of the Bible, and oral and written meditations.

From other schools we have many suggested activities and plans, which are listed with some comments. Chapel—usually daily, and often student led. Some chapel services are informal, some carefully liturgical, some follow mimeographed orders. Opportunities for meditation in Chapel. (One student is quoted as asking, "How can I have private devotions when I have a room mate?"). One school speaks of a "beautiful shrine" always open for prayer. Some give out and study lists of devotional books. Howard keeps such material constantly on display. Some observe devotional hours. In the University of Southern California a religious club maintains a regular period of silent devotion each Wednesday noon. Several have private prayer groups, dormitory floor groups and clubs. These may be held late each evening, sometimes with a faculty member present. Several hold "retreats," one school having a shore bungalow just for this purpose. Church services are stressed. Noontide services of intercession are held. Episcopal Schools conduct both Morning and Evening Prayers daily. The

sacrament of The Lord's Supper is observed from once to three times a week in Episcopal schools and from once to four times a year in many other schools, though some schools never offer this very helpful privilege. In Boston University School of Theology the Sacrament is given once a month, at half past seven in the morning. In some schools preparatory services are held before Communion is to be given. Personal interviews with faculty members are of very great helpfulness, especially when entirely informal. These interviews are to be more stressed in the future. Gospel teams have played an important part. One school has developed a four weeks' program to be given by a team in each church visited. For these services the men are carefully trained. "Quiet Days" are held in many schools of various denominations. "Ascetic Theology" is taught. Lectures are given on Prayer Book Religion. In one school "half the chapel sessions are given to the devotional life." In another, each professor has a group of seven students who meet at his house for prayer and spiritual conversation. From the Berkeley Divinity School in New Haven the students go in a body, with the Dean, to conduct church services, the rector being present but sitting in the pews. One school has a sunrise meeting for Missions. Student conferences play their part. There is constant suggestion and encouragement. A writer from one school desires help in solving the problem of the devotional life of the students, while a professor from the same school writes, "Our students have all sorts of devotional meetings—perhaps too many for the conscientious man." An effort is being made in several places to assign students to nearby pastors and churches. From the Southern Baptist Theological Seminary comes the suggestive comment, "We find that best results are secured in strengthening of the devotional life by relating the devotional program to actual needs which the men are confronting in their personal lives and in their field work." This leads us again to the importance of the personal interviews. In Southern Methodist University, and perhaps elsewhere, every student has a "faculty personal counselor" assigned him.

According to the exhaustive survey of theological schools recently published, the students themselves agree that they find the most help spiritually in their private devotions. Next they place personal interviews, and, third, meditation. Chapel services seem to have been of comparatively little value. Finding the right hour,

the right type of service and the right leaders have been important steps in improving this situation. The value of inviting student cooperation in the attack upon the problem is also suggested.

This concludes the report upon the questionnaire of the Federal Council of Churches, with which has been included some material from the published survey mentioned above. But as a minister I cannot resist the impulse to add some words of exhortation. The seminaries largely control the worship ideals and practices of the future. Try to make the students realize the privilege of worship, through which, as the reality of God is discovered, come peace, enlightenment and power. Try to make them feel the responsibility of giving this privilege to the people, whose souls are restless till they rest in Him. Try to make them feel the necessity for constant and also immediate preparation if they are to be leaders in worship. Because it is a science, they must know. Because it is an art, they must acquire a skill. Because it is a passion, they themselves must feel and understand. If only the leaders in the seminaries could make the ministers of tomorrow really devout themselves, teach them how to pray, and show them how to teach the people to pray! It is not enough to furnish people an opportunity for worship: we must show them its meaning and its possibilities, so they will come prepared, expectant and ready to participate. This is a bigger thing than we have known. Perhaps it is infinitely bigger than we shall ever know. For worship means the discovery and realization of the Infinite, about us and within us, giving vision and perspective, courage, peace and power. Worship opens the way to the knowledge of the mind of Christ and makes possible the service which leads to the realization of the Kingdom of God.

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